

# CATHOLIC THEOLOGICAL UNION AT CHICAGO

**ANNOUNCEMENTS 1979 - 1981**



Incorporated by the State of Illinois, as an Institution of Higher Education, November 27, 1967.

Approved as a Degree-Granting Institution by the Department of Higher Education, State of Illinois, September, 1969.

Accredited by the Association of Theological Schools in the United States and Canada, January, 1972.

Accredited by the North Central Association of Colleges and Secondary Schools, March, 1972.

Charter Member, The Chicago Cluster of Theological Schools, 1970.

Approved for Veterans' Benefits, Title 38, U.S. Code, Chapter 36, September 23, 1970.

Authorized under Federal Law to enroll non-immigrant alien students, October 28, 1971.

Member of the National Catholic Educational Association, The Association of Clinical Pastoral Education, The Midwest Association of Theological Schools, The Association of Chicago Theological Schools.

# CATHOLIC THEOLOGICAL UNION

## THE SCHOOL OF THEOLOGY FOR THE AUGUSTINIANS

Province of Our Mother of Good Counsel

## THE CLARETIANS

Eastern Province

## CONGREGATION OF THE HOLY GHOST

Eastern Province

## CONGREGATION OF THE SACRED HEARTS

Hawaiian Province

## CONVENTUAL FRANCISANS

St. Bonaventure Province

## THE CROSIERS

American Province

## THE FRANCISCANS

Sacred Heart Province (Corporate Member)

## MISSIONARIES OF THE SACRED HEART

U.S.A. Province (Corporate Member)

## THE NORBERTINES

St. Norbert Abbey - Daylesford Abbey

## THE PASSIONISTS

Holy Cross Province (Corporate Member)

## PONTIFICAL INSTITUTE FOR FOREIGN MISSIONS

American Province

## THE SERVITES

Eastern Province (Corporate Member)

## SOCIETY OF THE DIVINE WORD

Northern Province (Corporate Member)

## SOCIETY OF THE PRECIOUS BLOOD

Cincinnati Province - Kansas City Province

## THE UKRAINIAN CATHOLIC CHURCH

## THE VERONA FATHERS

U.S.A. Province

## THE VIATORIANS

Chicago Province

## THE XAVERIAN MISSIONARIES

U.S.A. Province

# Academic Calendar

1979-80

## *Fall Quarter*

Sept. 26-28	Orientation
Sept. 28	Registration for Fall Quarter
Oct. 1	Classes begin
Nov. 22-25	Thanksgiving recess
Nov. 27-28	Registration for Winter Quarter
Dec. 10-14	Week of study and examinations
Dec. 14	Fall Quarter ends (4:00 p.m.)

## *Winter Quarter*

Jan. 7	Late registration; classes begin
Jan. 25	Last date for M.A. comprehensive examinations for June graduation
Feb. 19-20	Registration for Spring Quarter
March 17-21	Week of study and examinations
March 21	Winter Quarter ends (4:00 p.m.)

## *Spring Quarter*

March 31	Late registration; classes begin
March 31	Last date for submitting final draft of M.A. thesis for June graduation
March 31	Applications for degree candidacy due
April 3-6	Easter Recess
May 2	Final approval of M.A. theses and M.Div. projects for June graduation
May 27-28	Registration for Fall Quarter
May 29	Graduation
June 6	Spring Quarter ends (4:00 p.m.)

# Table of Contents

Academic Calendar . . . . .	2
General Information . . . . .	5
History and Objectives . . . . .	5
Building and Location . . . . .	7
Classrooms . . . . .	7
The Library . . . . .	8
Theology and Ministry in Chicago . . . . .	8
The Chicago Cluster of Theological Schools . . . . .	8
The University of Chicago . . . . .	9
Lectureships . . . . .	10
The Chicago Institute of Theology and Culture . . . . .	10
The Institute for Personal Development . . . . .	10
Fees and Financial Aid . . . . .	11
Tuition . . . . .	11
Fees . . . . .	11
Financial Aid . . . . .	12
Student Life . . . . .	12
Student Government . . . . .	12
Formation Council . . . . .	13
Guidance, Counselling, and Worship . . . . .	13
Housing and Meals . . . . .	13
Recreational Facilities . . . . .	14
General Regulations . . . . .	14
Admission to CTU and Its Programs . . . . .	14
Academic Regulations . . . . .	16
Academic Programs . . . . .	19
Master of Divinity (M.Div.) . . . . .	20
Master of Arts in Theology (M.A.) . . . . .	23
Master of Theological Studies (M.T.S.) . . . . .	26
M.Div./Ph.D. . . . .	28
Programs with Mission Specialization . . . . .	30
Programs with Word and Worship Specialization . . . . .	31
Certificate in Pastoral Studies . . . . .	33
Opportunities for Continuing Education . . . . .	33
Summer Program in Mission Studies . . . . .	34
Study Programs Abroad . . . . .	34
Courses of Study . . . . .	35
Biblical Studies . . . . .	36
Historical Studies . . . . .	41
Theological Studies . . . . .	42
Ethical Studies . . . . .	46

Ministerial Studies .....	50
World Mission Studies .....	54
Interdisciplinary/Integrative Studies .....	56
Course Offerings in World Mission .....	57
Directories .....	59
Board of Trustees .....	59
Officers of Administration and Staff .....	59
Faculty .....	59
Lecturers and Adjunct Faculty .....	61
Visiting Faculty .....	63
Field Education Supervisors .....	63
Directors of Formation .....	64
Register of Students .....	64
M.Div. Program .....	68
Mission Internship .....	68
M.A. Program .....	69
M.T.S. Program .....	70
Certificate Program .....	71
Special/Continuing Education .....	71
Summary of Enrollment .....	72



# General Information

## HISTORY AND OBJECTIVES

Catholic Theological Union was founded in 1967 as a creative response to the call for seminary reform sounded by Vatican Council II.

Three religious orders sponsored the school: the Franciscans of Sacred Heart Province, the Servites of the Eastern U.S. Province, and the Passionists of Holy Cross Province.

The school was granted corporate status by the State of Illinois in November, 1967. Classes began in the fall quarter of 1968, with a faculty of 24 and an enrollment of 108.

In January, 1972, Catholic Theological Union was accredited by the American Association of Theological Schools. The North Central Association of Colleges and Secondary Schools granted accreditation in March, 1972.

A fourth corporate member was added in July, 1970, when the Society of the Divine Word, Northern Province, joined the CTU venture. The Missionaries of the Sacred Heart became corporate members in 1979.

Fourteen additional communities have now designated Catholic Theological Union as an official theologate: The Augustinians (1968), the Norbertines (1968), the Society of the Precious Blood (1969), the Missionaries of the Sacred Heart (1969), the Congregation of the Holy Ghost (1971), the Claretians (1972), the Viatorians (1972), the Xaverian Missionaries (1973), the Verona Fathers (1976), the Pontifical Institute for Foreign Missions (1976), the Conventual Franciscans (1978) and the Ukrainian Catholic Church (1978).

Catholic Theological Union is a charter member of the Chicago Cluster of Theological Schools, an association of six Protestant and three Roman Catholic Schools of Theology located in Hyde Park and the western suburbs.

Catholic Theological Union is unique among U.S. seminaries. It is not a coalition of independent schools. Rather, the participating orders have closed their individual seminaries and merged their manpower and resources into one school, with one administration and faculty. Control is vested in the Board of Trustees. The school has the advantages of unity of administration and breadth of tradition and support. It has been accepted by its peers in the world of theological education.

There is a living sense of purpose which guides a school more effectively than any written statement. From the very beginning it was understood that CTU would be a school for ministry. Theology would be directed to practice. The by-laws concisely stated this objective: To train and teach aspirants to the Roman Catholic priesthood so that they may be fully qualified to meet the requirements of such priesthood.

As the school became more aware of its identity, it came to understand that a comprehensive formulation of its purposes was necessary. In 1971, after much study and discussion, the following statement was adopted:

Catholic Theological Union is dedicated to the education of students interested in ministering to the contemporary world as Roman Catholic priests. It also welcomes students interested in graduate theological education in preparation for a variety of Christian ministries.

Its vision of the effective minister includes a mastery of the Christian heritage, a basic understanding of the other religious traditions, individual maturity and sensitivity to the human and religious needs today, the ability for personal theological reflection and the communication of religious insights and values to others.

It assures each participating community all the courses necessary for ordination in the Roman Catholic priesthood. The school offers programs culminating in degrees of Master of Divinity and Master of Arts in Theology. The thrust of this school includes a strong academic program that encourages serious theological research both on part of the faculty and of the students.

Catholic Theological Union envisions itself as an integral part of the cluster of theological schools in the University area. Its role within the cluster is to offer a Roman Catholic presence and it commits itself to utilizing this ecumenical setting as far as possible in constructing its theological program.

While the main focus of CTU is the priesthood candidate, CTU has adjusted its programs to the present needs of Church and society. Such adjustments include a strong commitment to women in ministry, and educational opportunities for religious brothers and laypersons.

## **BUILDING AND LOCATION**

Catholic Theological Union is located in Hyde Park on Chicago's south side. This is a cosmopolitan, stably integrated community, with a strong sense of identity. Within walking distance are shopping centers, theatres, restaurants, churches, parks, the Lake Michigan beaches and the Museum of Science and Industry. Downtown Chicago is 15 minutes away by car or rapid transit. More importantly, CTU is close to the Divinity School of the University of Chicago and to several schools of theology in the area: Chicago Theological Seminary, Lutheran School of Theology, Jesuit School of Theology, Meadville/Lombard Theological School, and McCormick Theological Seminary.

CTU occupies a nine-story building containing some 200 rooms. Three lower floors are occupied by administrative and faculty offices, the library, lounges and dining facilities. The upper six floors furnish residence for faculty and students, with individual community chapels and lounges. In addition to the classrooms in the CTU building, CTU utilizes classroom facilities in the education building of the Chicago Sinai Congregation, which is located at 5350 South Shore Drive, one block east of CTU.

It is not required that students reside in the CTU building. Some participating communities prefer separate living arrangements and have leased or purchased housing in the vicinity.

## **CLASSROOMS**

The education building of the Chicago Sinai Congregation is located at 5350 South Shore Drive, one block east of CTU. By special arrangement one floor of this building has been made available to CTU. In addition, a number of seminar rooms and a media center are located in the CTU building.

## **THE LIBRARY**

The Catholic Theological Union Library contains 74,000 volumes, providing resources for study and research by students and faculty members. It currently receives over 480 periodicals. In addition to the general theological holdings, the library has special collections in mission studies, history of religions, and homiletics.

The Chicago Cluster of Theological Schools' libraries, one of the largest theological bibliographical resources in the Western hemisphere, consisting of more than 1,000,000 volumes in theology and allied fields, are available to students enrolled in CTU. The Cluster libraries are connected by a Telefac Copier network, which gives instant contact for inquiries concerning titles and other library holdings. A daily courier service circulates books and periodicals for inter-library loans.

Through membership in the Illinois Regional Library Council, other library resources in the Chicago area are available to CTU students.

## **THEOLOGY AND MINISTRY IN CHICAGO**

From its earliest days, Chicago has been a major cosmopolitan center, with its many neighborhoods representing a wide variety of racial and ethnic groups, as well as a broad spectrum of cultural and religious traditions.

Recent years have also seen Chicago become the largest center of theological education in the world. Fifteen seminaries, with over three thousand students and three hundred faculty, make Chicago an unequalled resource for the study of theology and ministry.

Within this network of theological education, Catholic Theological Union enjoys special relationships with the Chicago Cluster of Theological Schools and the University of Chicago.

## **THE CHICAGO CLUSTER OF THEOLOGICAL SCHOOLS**

Catholic Theological Union is a charter member of the Chicago Cluster of Theological Schools, an ecumenical association of nine Protestant and Catholic seminaries formed in 1970 for the purpose of promoting quality education through a programmed sharing of resources.

Six of the schools are located in Hyde Park: Catholic Theological Union, Chicago Theological Seminary (United Church of Christ), Jesuit School of Theology, Lutheran School of Theology, Meadville/Lombard Theological School (Unitarian/Universalist), and McCormick Theological Seminary (United Presbyterian). Three schools

are in the western suburbs: Bethany Theological Seminary (Church of the Brethren), Northern Baptist Theological Seminary, and DeAndreis Institute of Theology (Catholic).

The Cluster brings together some 1,400 students and 175 faculty offering over 450 courses annually. The combined library resources make the Cluster the second largest theological library center in the Western hemisphere, with over 1,000,000 volumes. The Cluster also provides three centers for specialized research and ministry: the Center for Theology and Ministry in Global Perspective, the Center for Advanced Study in Religion and Science, and the Institute on the Church in Urban-Industrial Society.

The participating schools of the Cluster maintain educational autonomy and continue to offer their own degrees. Each school also preserves its confessional identity and theological traditions. CTU participates in the Cluster following the guidelines set down in the **Ecumenical Directory** of the Secretariat for Promoting Christian Unity and in the **Program of Priestly Formation** of the National Conference of Catholic Bishops.

CTU students may enroll for courses in any Cluster school without additional tuition or registration charge upon approval of their academic advisor and the Dean. They enjoy library privileges in all the Cluster schools, and may make use of the special programs of concentration in specific ministerial areas provided jointly by the Cluster schools (personal transformation, social transformation, cross-cultural communication, celebration, preaching and interpretation). They may also enroll in the programs of cooperative instruction offered between the various schools.

The Cluster is the largest such theological resource in the Midwest and one of the finest in North America. Further information on the Cluster, as well as a complete listing of courses offered, can be found in the annual **Announcements** of the Chicago Cluster of Theological Schools.

## THE UNIVERSITY OF CHICAGO

Catholic Theological Union is located near the campus of the University of Chicago, one of the great research institutions in the world. Its Divinity School is renowned for historical research and the preparation of teaching scholars.

A special plan of biregistration permits CTU students to register for two or three courses in the University during the same term at a substantial reduction of tuition. One of these courses must be taken in the Divinity School, and one may be taken in any graduate or professional school of the University.

By special arrangement, certain CTU M.Div. students may pursue a coordinated sequence of study whereby they may receive the M.Div. degree from CTU and the Ph.D. degree thereafter from the University of Chicago's Divinity School. Details on this arrangement are found on p. 28 of these announcements.

## **LECTURESHIPS**

The Jewish Chatauqua Society established a resident lectureship in Judaism at Catholic Theological Union in 1968, for the purpose of providing offerings in Jewish Studies in the curriculum. Hayim Goren Perelmuter, Rabbi of Temple Isaiah Israel and current President of the Chicago Board of Rabbis, has served as Chatauqua Professor of Jewish Studies at CTU under this endowment since its inception.

The Northern Province of the Society of the Divine Word established the Divine Word Scholar in Residence in 1976 to bring qualified persons from the Third World to lecture at CTU. These lecturers offer courses for one or more courses during the academic year. Other participating communities at CTU have periodically endowed visiting lectureships to enrich the offerings in CTU's curriculum.

## **THE CHICAGO INSTITUTE OF THEOLOGY AND CULTURE**

The Chicago Institute of Theology and Culture was founded at Catholic Theological Union in 1978. Its purpose is to promote dialogue between the local theologies developing in the Church around the world, as well as aid in the larger interreligious dialogue. It achieves these ends by providing a network of communication for similar study centers around the world, by developing methodologies for constructing theologies in the local contexts, and by providing a center for ongoing discussion and training in these areas. It supports these goals further by arranging conferences and publications, and by sponsoring lecturers and research fellows from time to time at CTU.

The Chicago Institute of Theology and Culture is directed by Robert Schreiter, C.P.P.S., and Joseph Spae, C.I.C.M.

## **INSTITUTE FOR PERSONAL DEVELOPMENT**

Catholic Theological Union enjoys an association with the Institute for Personal Development, whose offices are located at CTU. The Institute was founded in 1975 to provide programs and leadership resources primarily for parish staffs and religious communities. It achieves its purpose by conducting workshops and implementing

long-term programs for individuals and groups associated with the Church in the Chicago metropolitan area. The Institute's Executive Director, Alphonse Spilly, C.P.P.S., is Lecturer in Theology and Human Development at CTU.

## Fees and Financial Aid

### TUITION, 1979-80

Full-time (nine credit hours or more per quarter) . . . . .	\$2,250.00 per year 750.00 per quarter
Part-time (three or six credit hours per quarter) . . . . .	195.00 per course
Clinical Pastoral Education . . . . .	100.00
Pastoral Internship . . . . .	300.00
Thesis/Project Direction (M.A. or M.T.S.) . . . . .	195.00

### FEES, 1979-80

Matriculation fee . . . . .	\$15.00
Audio-visual fee . . . . .	10.00 per course
Graduation fee . . . . .	30.00
Transcript fee . . . . .	2.00

Payment of tuition and fees is due within the first forty-five days of each quarter. CTU reserves the right to withhold transfer of credit, diplomas and transcripts if accounts have not been paid in full.

Tuition and fees are subject to annual review and change.

Tuition for courses from which students have withdrawn with written approval will be refunded according to the following schedule:

within two weeks of the first class . . . . .	60% refund
within four weeks of the first class . . . . .	40% refund
after four weeks . . . . .	no refund

Fees are not refundable.

Tuition and fees do not cover the full educational cost per student at CTU. The balance of the full education costs, approximately \$1,150 per student in 1979-80, is made up by the participating communities paying the full cost of their members attending CTU, by the five corporate member religious communities, and by outside funding sources.

## FINANCIAL AID

Since the theological education of the majority of students at CTU is financed in full from funds of the participating communities, resources for financial aid are quite limited. The school will attempt, however, to provide some aid to a limited number of students. Applications for financial aid should be filed with the Dean of Students before April 15. Decisions on aid can be expected by the end of May.



## Student Life

The **Dean of Students** is the official representative of the administration for matters of student life at Catholic Theological Union. The Dean of Students works closely with the Student Executive Committee and the Formation Council and serves as liaison person between these bodies and the administration.

## STUDENT GOVERNMENT

The basic organ of the student opinion and action at Catholic Theological Union is the Student Government. The Student Government coordinates several areas of student responsibility and participation in CTU life. The Student Government places representatives

on the CTU Senate, and on the principal school committees: Admissions, Budget, Library, Curriculum, Rank and Recruitment. The Student Government is directed by the Student Executive Committee, headed by a president and vice-president elected by the student body. The several participating communities also place representatives on the SEC. The SEC represents the students in matters dealing with the faculty and administration, as well as student concerns in the Cluster. The SEC works closely with the Dean of Students.

## **FORMATION COUNCIL**

The Formation Council is made up of the directors of spiritual formation of all communities at Catholic Theological Union. It provides a forum through which the directors share insights and experiences regarding spiritual formation. Also, the Formation Council agrees upon common policies in matters which affect the religious well-being of the student body as a whole, and makes suitable recommendations to the administration. To foster the spiritual development of the students, the Formation Council arranges for speakers, conferences and workshops. Liaison with the faculty is effected by the attendance of members at faculty meetings. The Formation Council also places two representatives on the CTU Senate.

## **GUIDANCE, COUNSELLING, AND WORSHIP**

The participating communities of CTU generally provide services in the area of counselling and spiritual direction for their own students. For students who are not members of participating communities, referral for counselling and spiritual direction is available through the Office of the Dean of Students.

In matters of academic guidance, each student is assigned an academic advisor upon being accepted into the school. In the case of students from participating communities, they are ordinarily assigned an advisor from their own community.

Each of the participating communities celebrate daily liturgies, to which all students are welcome. In addition, CTU sponsors monthly liturgies for the entire school.

## **HOUSING AND MEALS**

Participating communities at CTU generally provide housing for their own students. For other students needing housing, the Dean of Students will help in searching for suitable accommodations. Requests for housing assistance should be made in writing to the Office of the Dean of Students as soon as the student has been ad-

mitted to the school, and no later than thirty days prior to the beginning of the quarter.

Some of the participating communities have their residence in the CTU building, and from time to time a limited number of rooms are available in a given quarter. Inquiries as to availability of these rooms can be directed to the Business Office, and should be received at least thirty days prior to the beginning of the quarter. For 1979-80, the rent is \$310 per quarter or \$930 per year for these rooms, plus laundry and telephone fees.

There is a cafeteria food service in the CTU building. Meals may be purchased on a quarterly contract or by individual meal. Inquiries about contracts and meal tickets are to be addressed to the Business Office.

Meal contract prices for 1979-80 are as follows:

Fall Quarter (9/24/79—12/16/79) .....	\$ 498.00
Winter Quarter (1/6/80—3/21/80) .....	456.00
Spring Quarter (3/30/80—6/8/80) .....	426.00
Contract for three quarters .....	1380.00

CTU housing and meal prices are subject to periodic review and change.

## **RECREATIONAL FACILITIES**

The Lake Michigan beaches and nearby Jackson Park, with golf and tennis facilities, are in easy walking distance from CTU. Passes may be purchased for the use of the Hyde Park YMCA athletic facilities and those of the University of Chicago. The gymnasium at St. Thomas the Apostle Church is available by arrangement for intramural activities.

# **General Regulations**

## **ADMISSION TO CTU AND ITS PROGRAMS**

Catholic Theological Union, as a school for ministry in the Roman Catholic tradition, aims at providing quality education for persons interested in ministry. Consequently, all its programs are open to all serious and qualified students, male and female, who wish to prepare themselves for ministries in this tradition.

## **Pre-Theological Study**

Pre-theological studies have been the object of extensive study and consultation in recent years. The Association of Theological Schools in its recent Statement on Preseminary Studies has outlined in broad, flexible guidelines the kinds of foundational understandings the entering student ought to have in areas such as human life, culture, religion, and skills of thought, communication, and language. Catholic Theological Union concurs with this statement and has adapted its admission requirements and recommendations to its spirit.

## **General Admission Requirements**

The following items are necessary as part of application for general admission to CTU:

- A Bachelor's degree or its equivalent from an approved college or university.
- A completed CTU application form. The application form may be obtained from the Office of the Registrar. Applications from students of participating communities are due April 15. Applications from all other students are due six weeks prior to the quarter in which students plan to enter CTU. Late applications will be accepted, but no guarantee can be given of admission processing in time to begin the following quarter. In such cases, students may be admitted conditionally at the discretion of the Committee on Admissions.
- Payment of the matriculation fee to the Office of the Registrar.
- Submission of official copies of all college transcripts to the Office of the Registrar.
- Three letters of recommendation. For applicants belonging to dioceses or religious congregations, one of these letters must be from an official representative of their diocese or congregation. Applicants from CTU participating communities do not need to submit letters of recommendation.

CTU reserves the right to require personal interviews with an admissions officer and to require screening tests of applicants.

**Admission to CTU does not constitute admission to degree candidacy. Specific requirements for candidacy in the various degree programs are listed under the descriptions of those programs elsewhere in this catalogue.**

## **ACADEMIC REGULATIONS**

### **Student Classification**

Students are admitted to degree candidacy after completion of admission requirements to the respective degree program and after two quarters of study.

Students not requesting admission to degree programs or the certificate program are classified as special students.

Students enrolling for at least nine hours per quarter are classified as full-time students. All others are part-time students.

### **Registration**

Registration takes place in advance of the quarter on the dates announced in the academic calendar. Late registration is allowed on the dates so designated in the calendar. Registration after these dates cannot be guaranteed, and must be accompanied by a late registration fee of \$5.00.

### **Changes in Registration**

Changes in registration are allowed through the first week of the quarter. Thereafter the course will appear on the transcript with a grade or designation of withdrawal.

### **Class Schedule and Course Load**

CTU operates on the quarter system, with three eleven-week quarters per year. All courses are offered for three quarter credit hours, and meet one hundred fifty minutes per week for ten weeks, with the eleventh week for study and examinations. Classes are scheduled Monday through Thursday during the day, with some evening courses and weekend intensives also being offered.

The normal course load is four courses (twelve credit hours) per quarter. Students may register for an additional course with the permission of their academic advisor and the Dean.

### **Grading and Standards of Progress**

Grades are given at the end of each quarter and published by the Registrar. The student's academic advisor keeps a progressive checklist of regular advancement toward completion of hour and area requirements.

CTU uses the letter grade system, and also the pass-fail system for some courses. Grades are given and computed according to the following schedule:

A = Excellent	four quality points
B = Good	three quality points
C = Fair	two quality points
D = Poor	one quality point
F = Failure	no quality points
P = Pass	
WP = Withdrew passing	
WF = Withdrew failing	
I = Incomplete	
PI = Permanent Incomplete	

Students must maintain a 2.0 cumulative quality point average in the M.Div. and M.T.S. programs, and a 3.0 cumulative quality point average in the M.A. program. Students falling below this cumulative average will be placed on probation for the following quarter. Students failing to show improvement are subject to dismissal unless there are extenuating circumstances.

CTU reserves the right to dismiss students whose academic progress or whose adjustment to the school is unsatisfactory. Students dismissed for poor scholarship cannot be readmitted to the degree program.

### **Withdrawals**

Students may withdraw from any course up to the end of the seventh week of the quarter if permission of their advisor is obtained. They must follow the procedures outlined by the Registrar's Office. The grade "WP" or "WF" will be entered on their transcript for courses from which they have withdrawn.

### **Incompletes**

Instructors may allow students an extension of time to complete coursework up to the end of the fifth week of the next quarter. If work is not completed by that time, the instructor will award either an "F" or a "PI" for the course. In those instances, no credit will be given for the course. The course may be repeated, provided that the student registers and pays tuition according to the normal procedures of the school.

### **Failures**

No credit is given for a course in which a student receives an "F". If the course is required, it must be successfully completed before graduation.

## **Transfer of Credit**

Previously earned graduate credit in theology may be transferred to CTU. Ordinarily, no more than nine hours may be transferred into M.A. and M.T.S. programs. No credits from courses graded below "C" can be transferred. These credits will be recognized only after the student has completed successfully one year of academic work at CTU. Requests for transfer of credit are to be addressed to the Office of the Dean.

## **Advanced Standing**

Students entering M.Div. and M.T.S. programs may petition to receive advanced standing for previous work done in foundational areas. If the petition is granted, hours in those foundational areas then become elective. Petitions for advanced standing are to be directed to the Office of the Dean after admission to CTU.

## **Credit by Examination**

Credit by examination may be sought in many foundational areas and in select advanced areas in the M.Div. and M.T.S. programs. Procedures for seeking credit by examination are outlined in the M.T.S. and M.Div. Manuals.

## **Credit by Cross-Registration**

Students enrolled at CTU enjoy the possibility of enrolling in a number of other Chicago theological schools. They may enroll (at no additional tuition charge) at any of the other eight member schools of the Chicago Cluster of Theological Schools (Bethany Theological Seminary, Chicago Theological Seminary, DeAndreis Institute of Theology, Jesuit School of Theology, Lutheran School of Theology, McCormick Theological Seminary, Meadville/Lombard Theological School, and Northern Baptist Theological Seminary).

CTU students may also enroll at no additional tuition charge in the five schools of the Chicago Theological Institute (Garrett-Evangelical Theological Seminary, North Park Theological Seminary, Seabury-Western Theological Seminary, St. Mary of the Lake Seminary, and Trinity Evangelical Divinity School), and in the Spertus College of Judaica.

CTU enjoys a relationship whereby CTU students may also enroll in courses at the University of Chicago with significant reduction in tuition. Details may be obtained from the Registrar's Office.

Credit for courses taken in the schools mentioned above may be applied toward CTU degree requirements. Up to one-third of a

student's work may be done in these other schools, and by special arrangement this may be increased to one-half.



## Academic Programs

### **The Catholic Theological Union Curriculum**

Catholic Theological Union's stated purpose is to be a school for ministry, preparing persons to minister in the Roman Catholic tradition. First and foremost this means graduate theological education for ordained ministry, but it also includes preparation for the variety of ministries now already part of, and still emerging within the Roman Catholic Church.

As a school for ministry, CTU's curricular model is one of competency-based education, committed to academic and professional excellence. For CTU, competency-based education means:

- a student-centered (rather than content-centered) educational process aiming at the integration of the student's knowledge and experience;
- the development within the student of a grasp of the Catholic religious heritage;

- an adequate understanding of a variety of frameworks and methodologies for interpreting that heritage;
- an increasing ability to communicate that heritage effectively in varying ministerial contexts.

This educational process is broadened by the larger awareness of the cultural pluralism of the contemporary world, provided by CTU's international student body and program of World Mission. It takes place within the ecumenical context of the Chicago Cluster of Theological Schools. The process is strengthened by CTU's association with the neighboring University of Chicago, with its tradition of critical inquiry and broad humanistic study.

More specific curricular objectives are given with each of the degree programs.

## **MASTER OF DIVINITY (M.DIV.)**

### **Aim of the Program**

CTU's Master of Divinity degree is a graduate professional program. The M.Div. degree attests that its bearer has achieved a level of competency and proficiency in selected areas and skills to begin the work of ordained ministry in the Roman Catholic Church.

The M.Div. program combines theological education, guided ministerial experience, and structures for integrative reflection. As the first professional degree for candidates for ordained ministry, its aim is generalist in nature, while allowing for some specialization within its broad framework. It is concerned not only with the appropriation of the Catholic religious heritage, but also its effective communication. It seeks to prepare candidates for leadership in a pluralist world in a variety of ministerial contexts.

The M.Div. program seeks to implement faithfully the broad and flexible guidelines of the 1976 **Program of Priestly Formation** of the National Conference of Catholic Bishops.

### **Admission Requirements**

In addition to the general admission requirements outlined above, the following requirements are normally prerequisite for admission to the M.Div. program:

- fifteen semester hours of philosophy. These should provide adequate exposure to the major historical periods of philosophical thought. Other recommended areas are philosophical anthropology, epistemology, and metaphysics.

- three semester hours in sociology.
- six semester hours in psychology. Recommended are experimental psychology and personality theory.

### **Program Requirements**

The M.Div. consists of 135 quarter credit hours and the M.Div. Professional Resume. These can ordinarily be completed in eleven quarters of work, and must be completed within seven years. M.Div. candidates must maintain a 2.0 cumulative grade average. Further regulations may be found in the M.Div. Manual.

### **Course Requirements**

The program is divided into foundational and advanced areas. In most instances, the requirements are area requirements rather than specific course requirements. They are distributed in the following manner:

#### *Bible*

- |  |          |
|--|----------|
| 1. Foundational Areas                            | 6 hours  |
| Old Testament Introduction                       |          |
| New Testament Introduction                       |          |
| 2. Advanced Areas                                | 18 hours |
| Old Testament: Pentateuch or Deuteronomic Corpus |          |
| Prophets   |          |
| Psalms or Wisdom                                 |          |
| New Testament: Synoptics                         |          |
| Johannine Literature                             |          |
| Pauline Literature                               |          |

#### *Theology*

- |                          |          |
|--------------------------|----------|
| 1. Foundational Areas    | 6 hours  |
| Religious Studies        |          |
| Introduction to Theology |          |
| 2. Advanced Areas        | 12 hours |
| God                      |          |
| Christ                   |          |
| Church                   |          |
| Origins and Eschatology  |          |

### *Sacraments and Liturgy*

1. Foundational Areas 3 hours  
Basic Principles of Catholic Worship
2. Advanced Areas 6 hours  
Initiation  
Eucharist

### *Ethics*

1. Foundational Areas 6 hours  
Moral Theology Principles  
Social Ethics Principles
2. Advanced Areas 6 hours  
Two ethics elective courses

### *Church History*

1. Foundational Areas 6 hours  
Two survey courses
2. Advanced Area 3 hours  
Specific period or movement

### *Ministry*

1. Core Areas 21 hours  
Basic and Advance Ministry Practica  
Concomitant Course with Advanced  
Ministry Practicum
2. Elective Areas 21 hours  
Eight elective courses  
(for work toward the pastoral competencies  
in preaching, worship, pastoral counselling  
and church law, and for other ministerial  
areas.)

### *General Electives*

- Seven general elective courses 21 hours

### **The M.Div. Professional Resume**

The M.Div. Professional Resume is an important part of the competency-based model of preparation for ministry. It is a progressively completed dossier of materials attesting to the ministerial skills and

competencies which the student has attained. Its cumulative character seeks to aid the student in the personal integration of knowledge and skills, as well as the effective communication of what has been experienced and learned. Completion of the Professional Resume marks the completion of the M.Div. program.

Further information and regulations for the M.Div. Professional Resume are contained in the M.Div. Manual. The materials in the Resume include:

- a Statement on the Christian Heritage
- a Statement on Ministry
- Certification in four areas of pastoral competency:
  - Preaching
  - Worship
  - Pastoral Counseling
  - Church Law
- Evaluations from field supervisors
- Evaluations from people served in ministry
- Pastoral case history from a situation in which the student has served
- Transcript of grades and courses completed
- Other materials the student may wish to include

### **Language Requirement**

There is no language requirement as such for the M.Div. degree. However, language competency may be required for admission to some courses.

### **Administration and Further Regulations**

The M.Div. program is administered by Rev. John Szura, O.S.A., M.Div. Director, to whom inquiries should be addressed. Regulations and procedures regarding the M.Div. degree are contained in the M.Div. Manual.

## **MASTER OF ARTS IN THEOLOGY (M.A.)**

### **Aim of the Program**

The purpose of the CTU program for the Master of Arts in Theology is multidimensional. The program is designed, within the resources of CTU and the Chicago Cluster of Theological Schools, to provide the theological background for those who wish: to prepare for entrance into a doctoral program in theology; to teach religion at a secondary or college level; to develop a basic competence in the area of theological studies though their principal specialization lies elsewhere.

The M.A. program is marked by flexibility, allowing for a wide variety of individually tailored programs. When they apply for ad-

mission to the program, normally by the middle of the quarter preceding admission, the candidates choose the objective(s) which best meet their needs. Before registering for M.A. course work they meet with their M.A. boards to work out the details of a program designed to help achieve the objective(s) chosen. The M.A. board will act as an on-going supervisory and consultative group which will help students evaluate their progress and decide on any modifications which might be advisable.

The M.A. in theology is not routinely granted en route to the M.Div. It is also open to those who wish to gain theological background for work other than the priestly ministry.

Once the prerequisites have been met, the M.A. program will usually take two years (one year of course work plus the time needed for the thesis and the comprehensive examinations). It must be completed within seven years.

### **Admission Requirements**

In addition to the general admission requirements, candidates for the M.A. in theology must have completed 18 semester hours or 27 quarter hours of university or seminary level theology. This latter requirement can be fulfilled by study in foundational areas at CTU or by an undergraduate major in theology or religious studies from an accredited college or university, provided that the Dean, in consultation with the M.A. Director and appropriate faculty members, judges this to be equivalent. To enter advanced level courses in the Department of Biblical Literature and Languages the M.A. candidates must have taken B 300 and 305 or their equivalent; to enter advanced level courses in the Department of Historical and Doctrinal Studies they must have completed at least twelve quarter hours of historical and doctrinal studies, including six quarter hours of church history survey. Other prerequisites for specific areas of specialization may be required by the Dean, in consultation with the M.A. Director and appropriate faculty members.

### **Program Requirements**

The M.A. program requirements consist of courses, comprehensive examinations, and thesis.

### **Course Requirements**

Thirty-six quarter hours (12 courses) of course work are required. The candidate must maintain a "B" (3.0) average. There will be automatic dismissal from the program for any grade below a "C" or for more than two "C's". The course work shall be divided as follows:

1. Eight advanced level courses in the student's area of specialization (e.g., scripture, systematic theology, ethics, etc.) of which two courses are to be advanced seminars ..... 24 hours
2. Two advanced level courses in each of two other theological disciplines ..... 12 hours

Up to one-third of the courses may be taken in other schools of the Chicago Cluster of Theological Schools. By special arrangement with the M.A. board, this may be increased to one-half.

### **Comprehensive Examinations**

Part of the requirements for the M.A. in theology is a two-part comprehensive examination in which the candidates are to demonstrate their grasp of theological methodologies and content of the disciplines included within the scope of their program. The content and approach for which the student will be responsible in the comprehensives is determined by students and their board of examiners within the general prescriptions of the M.A. program. In case of failure, the comprehensive examinations may be retaken once only, within six weeks of the first examination.

### **Thesis**

As the final requirement for the M.A. in theology, candidates must demonstrate the ability to do competent work in their field by writing a thesis characterized by research and independent thought. The thesis shall be seventy-five to one hundred pages in length and conform to one of the accepted manuals of style. The thesis is equivalent to nine quarter hours of course work.

### **Language Requirement**

A reading knowledge of one modern foreign language is required for all candidates for the M.A. degree. The choice will be limited ordinarily to French or German. In addition, those specializing in systematic theology will be required normally to demonstrate a reading knowledge of Latin, and those specializing in scripture will be required to demonstrate a reading knowledge of Greek and Hebrew, depending upon the scope of their program. Language competence shall be demonstrated generally by the end of the first quarter of the first year of the M.A. program.

### **Final Recommendation**

The M.A. Director will determine the candidate's cumulative grade, based on course work (one-half), comprehensive examination

(one-quarter), and thesis (one-quarter). The M.A. board will then make an appropriate recommendation to the Dean and Faculty for the conferring of the degree of Master of Arts in Theology.

### **Administration and Further Regulations**

The M.A. program is administered by Rev. John T. Pawlikowski, O.S.M., M.A. Director. Inquiries concerning the program should be directed to his office. Further regulations for the M.A. program are contained in the M.A. Manual.

## **MASTER OF THEOLOGICAL STUDIES (M.T.S.)**

### **Aim of the Program**

The Master of Theological Studies (M.T.S.) aims to provide the students with a general theological understanding as a context within which they will also develop selected pastoral skills and competencies. Building upon previous ministerial experience, the M.T.S. provides (1) education in the foundational areas of theological disciplines; (2) a focus for developing selected pastoral skills; (3) an integration of these skills within the framework of a general theological understanding.

The M.T.S. is intended for persons who have had some ministerial experience and who wish to prepare for new ministries or to enhance their effectiveness in their current ministry. Concretely, the M.T.S. is envisioned for sisters, brothers, deacons and lay persons.

While the M.T.S. draws upon the same resources as do the M.A. and M.Div. degrees, and shares aspects of their objectives and design, it is nonetheless distinct in its focus and relationship to these programs.

As a degree which provides not only general theological understandings but also specific ministerial skills and competencies, the M.T.S. is basically different in orientation from the research M.A. degree, and so cannot be pursued concurrently with the M.A. degree.

The M.T.S. represents a more limited range of pastoral skills for ministry than does the generalist M.Div. degree. For that reason, it does not qualify the candidate for ordination to priesthood in the Roman Catholic Church. Work done in the M.T.S. program, however, can be applied toward the M.Div. degree, although the two programs cannot be pursued concurrently.

CTU's one year Certificate in Pastoral Studies may be applied toward work in the M.T.S. program.

### **Admission Requirements**

In addition to the general admissions requirements, at least three years of ministerial experience involving the communication of

religious values to others are also required. Some background in philosophy, psychology, sociology and religious studies is recommended; the adequacy of this background will be determined according to the student's specific program.

**Program Requirements**

The equivalent of two full-time academic years (72 quarter credit hours) are required for the M.T.S. degree. Equivalency may be granted for previous theological study, to be applied to the foundational areas of the M.T.S. Decisions on equivalency are based upon transcript evaluation. Candidates must maintain a 2.0 cumulative grade average. The program must be finished within seven years.

Specific hour requirements fall into three areas: foundational, theological/pastoral, and integrative areas.

*Foundational Areas: 21 hours*

The foundational areas are meant to provide some grounding in the major theological disciplines. They consist of twenty-one hours. Equivalency may be granted for this work if similar work has been done on an advanced level (i.e., upper level college or at another theological school). Work in the foundational areas must be completed during the first year of residency. The foundational areas include:

Introduction to the Old Testament	3 hours
Introduction to the New Testament	3 hours
History of Early Christianity	3 hours
Introduction to Theology	3 hours
Moral Theology Principles	3 hours
Social Ethics Principles	3 hours
Principles of Liturgy	3 hours

*Theological/Pastoral Areas: 42 hours*

The theological/pastoral areas provide work in selected areas of pastoral skills within the context of further theological understanding. Forty-two hours are required in this area, to be distributed in the following manner:

Systematic Theology (God, Christ, Church, Eucharist, Eschatology)	6 hours
Scripture	6 hours
Area of Concentration	18 hours
Electives	12 hours

### *Integrative Areas: 9 hours*

Nine hours are required in the integrative area. Three of these hours are to be completed in the first year of residency, either in a colloquium on ministry or in a similar offering. These hours are meant to aid the candidates in reflecting upon their previous ministerial experience.

Three hours are to be done in the second year, to serve as a focus for a fuller integration of pastoral skills, theological reflection and ministerial experience. These may be achieved in the M.T.S. Colloquium or in a similar offering.

The final three hours are granted for the M.T.S. project, which is oriented to the candidate's projected area of pastoral ministry and is completed under the supervision of faculty in the appropriate area. The project may be done in conjunction with the M.T.S. Colloquium.

### **Language Requirement**

There are no language requirements as such for the M.T.S., although language competencies may be required for entry into certain courses.

### **Administration and Further Regulations**

The M.T.S. program is directed and administered by the Dean. Since the M.T.S. program allows for a great deal of individualization, programs for M.T.S. students will be developed in consultation with the student and appropriate faculty in the projected areas of pastoral skill. Further regulations for the M.T.S. program are found in the M.T.S. Manual.

## **THE M.DIV./PH.D. SEQUENCE**

By a special arrangement with the University of Chicago, select CTU M.Div. students may pursue a coordinated sequence of programs leading to the CTU M.Div. degree and the Ph.D. degree at the University of Chicago Divinity School.

Upon receiving written approval of the Dean of CTU, the student may enter this sequence. While pursuing the regular course of study in the M.Div. program, the student prepares for the six Certifying Examinations which constitute the preliminary phase of doctoral study at the University. The Certifying Examinations cover the following areas:

## I. Religious Traditions in Western Culture

- A. Sacred Scriptures of Judaism, Christianity, Islam
- B. Western Religious Traditions to 1500
- C. Religion in the West, 1500-1900

## II. Religion in the Modern World

- A. Religion and Modern Thought
- B. Religious Communities
- C. The Study of Religion

Application for the Ph.D. program includes completing at least two quarters of bi-registration at the University, enrolling in at least two 400-level courses at the University of Chicago Divinity School; successful completion of the six Certifying Examinations; successful completion of a French or German foreign language examination, administered either by the University of Chicago or the Educational Testing Service.

CTU M.Div. students may apply for the Ph.D. program when they have completed the requirements above and have completed two years of the M.Div. program. Application to the Ph.D. program does not constitute admission. Applications from this sequence will be considered along with other applications to the Ph.D. programs in the Divinity School. If accepted, the student matriculates into the Ph.D. program within one year, and takes at least two courses in that program thereafter until admitted to Ph.D. candidacy. If rejected, the student may apply for a terminal M.A. in the University, if the regular curricular and financial obligations are met.

Students must complete the M.Div. before the Ph.D. can be awarded. When the M.Div. degree has been awarded, the student may petition that the Ph.D. be awarded with more than nine but fewer than the eighteen courses normally required beyond the master's level. The student may also petition to have a CTU faculty member serve as an additional examiner in the oral portion of the Qualifying Examinations, and also to serve as a member of the dissertation reading committee.

Students may apply credit received in University courses to the M.Div. degree in the usual arrangement with neighboring institutions. Successful completion of the Certifying Examinations may be substituted for the Statement on the Christian Heritage in the M.Div. Resume. Choice of elective courses and the field of doctoral study may make some adjustment in M.Div. course distribution requirements plausible. In such cases, the student may petition the M.Div. Director for such adjustments. These can be made by the M.Div. Director after consultation with the Dean and the appropriate departments.

Further details on this sequence may be obtained from the Dean's Office. More information on Ph.D. programs at the University of Chicago Divinity School may be found in the current issue of its **Announcements**.

## **PROGRAMS WITH MISSION SPECIALIZATION**

The world mission of the Church is at the threshold of a new era. The growing thrust toward unity on the economic and political planes, the deeper realization of cultural pluralism within that unity, and the greater involvement in the struggle for human dignity have all given new thrust and direction to the Church's mission in the world: to be truly servant to humanity, to be truly indigenous and catholic, to be truly a sign and instrument of reconciliation and peace.

It is in this context that the Program of Studies in World Mission has developed at CTU. The goal is to prepare an apostle who is a person of dialogue — who is able to live a precarious existence between different cultural worlds; who seeks not only to give but to serve, not only to admonish but to assist; who calls to conversion but is also ready to undergo conversion; who, in inviting all peoples to the community of those who profess Jesus as the Christ, wants to enable other churches and other religions to develop according to their best tendencies.

The Program of Studies in World Mission is administered by the inter-departmental Committee on World Mission. To better achieve the goals of this Program, the Committee works closely with the Mission Advisory Council, representing groups connected with CTU interested in promoting international and cross-cultural concerns in the study of theology and in preparation of students for cross-cultural ministry.

CTU students who wish to focus their preparation for ministry on the world mission of the church have various program options. Basic to such a program is a concentrated quarter in Cross-Cultural Communication of the Gospel offered cooperatively by CTU and the schools of the Chicago Cluster of Theological Schools. This quarter, as a total environment experience, gives the student an introduction into the complexities of cultural pluralism and unity in today's world and the challenge of communicating the Gospel in this context. (For further details of this quarter, see the *CCTS Announcements*.)

All of CTU's degree programs are available with mission specialization. The requirements for each is as follows:

### **Master of Divinity in Theology with Mission Specialization**

Requirements are the same as those listed for the M.Div. degree above, with the following additions:

- forty-five hours (fifteen courses) in the M.Div. program must be taken with Mission Specialization. These must include CCTS I-560: Cross-Cultural Communication.
- An overseas training program approved by CTU may be substituted for the Advanced Ministry Practicum. For students taking this Practicum, it is to be done with cross-cultural specialization.

### **Master of Arts in Theology with Mission Specialization**

Requirements are the same as those listed for the M.A. above. The eight advanced level courses taken as specialization are in the area of Mission Specialization.

### **Master of Theological Studies with Mission Specialization**

Requirements are the same as those listed for the M.T.S. above. The area of pastoral competency must be in Mission Specialization.

The courses offered by CTU with Mission Specialization are listed under the Program of World Mission in the section on Course Offerings below.

The Program of Studies in World Mission is carried out in cooperation with the Chicago Cluster of Theological Schools which guarantees a broad theological and ecumenical environment. Included in this dimension is the participation in planning and sponsoring of various workshops and meetings on current mission and international problems as well as the annual one-week World Mission Institute.

The Program is open to — and has been enriched by — missionaries on leave who participate in the various courses according to their individual interests and needs, as part of their continuing education.

## **PROGRAMS WITH WORD AND WORSHIP SPECIALIZATION**

Word and Worship is a specialization which can be pursued within the framework of the CTU Master of Divinity (M.Div.), Master of Theological Studies (M.T.S.) and Certificate in Pastoral Studies programs.

Word and Worship has been designed for students oriented to pastoral ministry who wish to specialize in preaching and liturgy. Continuing liturgical renewal has given rise to an increasing need for a unique model of education for directors of parish liturgy,

preachers, resource persons, members of liturgical commissions and others specializing in preaching and liturgical ministry.

The CTU Word and Worship model uniquely stresses the pastoral dimension of word and worship as a primary goal. Among its specific goals are the following: 1) to provide the student with a closely integrated approach to word and worship; 2) to integrate word and worship studies more closely with other theological disciplines; 3) to situate the theological study of word and worship in a broader context of pastoral care; 4) to provide advanced word-worship competency for students through an integrated, effective use of parish/field-based experience and CTU practica; and 5) to prepare the student for the educational and administrative dimensions of this ministry, especially through pastoral practice in enabling others to exercise this ministry.

This specialization is individualized for each student. Students work with a word-worship advisor to plan the specific content of the specialization in keeping with their background and future ministerial placement. The program options and the word-worship requirements within each are as follows:

### **Master of Divinity with Word and Worship Specialization**

General requirements are the same as those listed above for the M.Div. program. These include nine quarter credit hours in liturgy and sacraments and first competencies in preaching, worship and sacramental law.

In addition, the following specific word and worship requirements are to be met within the program:

- M 486-487-488 with word and worship specialization;
- advanced competency in word and worship (ordinarily the equivalent of nine quarter credit hours of work);
- two supporting courses in which the student's course work is related to word and worship.

### **Master of Theological Studies**

Requirements are the same as those listed above for the M.T.S. program. The eighteen hours in the area of concentration must be in the area of word and worship.

### **Certificate in Pastoral Studies**

A more limited word and worship specialization can be developed within this program in consultation with the advisor.

In addition to the CTU staff and offerings in the area of word and worship, students working in this specialization have access to a wide variety of professors and course offerings in a number of related theological schools in the Chicago area. The Chicago area also provides many related resources, as well as field placements in which to develop skills in word and worship.

Further details can be obtained from the Office of the Dean.

## **CERTIFICATE IN PASTORAL STUDIES**

### **Aim of the Program**

The aim of the Certificate in Pastoral Studies is to provide an opportunity to develop a program of study either to enhance one's effectiveness in one's current ministry or to prepare for another ministry. It is especially designed as a program for continuing education.

### **Admission Requirements**

There are no special requirements beyond the general admission requirements. Preference is given to persons with experience in ministry, however.

### **Program Requirements**

The Certificate in Pastoral Studies consists of thirty-six hours (twelve courses), the equivalent of one year's work at CTU. Selection of courses in the Certificate is made on the basis of the candidate's interest and need. Candidates may avail themselves of the courses offered at CTU including CTU's field programs and courses in the Chicago Cluster. There is no language requirement.

### **Administration**

The Certificate in Pastoral Studies is administered by the Office of the Dean, to which inquiries may be directed. The Dean provides the guidance in the selection of courses for Certificate candidates.

## **OPPORTUNITIES FOR CONTINUING EDUCATION**

CTU wishes to make its resources available for persons interested in pursuing continuing education. Qualified persons may enroll for one or more quarters and select courses according to their interest and need. Admission requirements are those for general admission. Special students in continuing education may be advised in the selection of courses either by the Dean, an academic advisor in one

of the participating communities, or a faculty person in the area of interest.

## SUMMER PROGRAM IN MISSION STUDIES

Since 1977, CTU has been making its rich resources in mission studies available during a summer session. This six week session, running from mid-June to the end of July, consists of two separate programs:

- **Orientation to Cross-Cultural Ministry**, designed particularly for persons who plan to engage in cross-cultural ministry situations, either in this country or overseas, for the first time. The program consists of two weeks of lectures, readings and discussion; a three week live-in field experience; and one week of synthesis.
- **Theology in Cross-Cultural Perspective**, designed particularly as a continuing education experience for people in cross-cultural ministry, who wish to reflect upon their ministry and update their theology. The program is also open to those involved in formation work and those who wish to broaden their theological vision for their teaching and/or ministry. The program consists of six weeks of courses in scripture, theology and ethics in cross-cultural perspective.

Further information on the Summer Program in Mission Studies may be obtained by writing the Director of the Summer Mission Programs.

## STUDY PROGRAMS ABROAD

CTU offers a number of opportunities for study abroad:

- **Israel Study Program:** CTU offers a thirteen week program of bible study and travel in Israel, in cooperation with St. John's University, Collegeville, Minnesota. CTU and St. John's faculty accompany students to Israel and lead the program, with other lecturers and guides drawn from resources in Israel.
- **Louvain Study Program:** CTU students may spend one or two semesters in the English-speaking section of the Theological Faculty of the University of Louvain.
- **Franciscan Spirituality Program:** A program of travel and study is conducted in summer in Italy, consisting of on-site study of Franciscan spirituality and its sources.

Details on these programs may be obtained from the Office of the Dean.



## Courses of Study

Courses offered during the academic years 1979-81 are listed below. Three departments make up the school of theology of the Catholic Theological Union: the Department of Biblical Literature and Languages (BLL), the Department of Historical and Doctrinal Studies (HDS), and the Department of Christian Mission and Ministry (CMM). The courses are divided into three series: "300" series (foundational courses), "400" series (advanced courses representing generally the core courses for the various programs), and "500" series (seminars developing special questions in biblical exegesis, traditional and contemporary theology, or in ministry and world mission).

All courses are three quarter-hour courses, that is, classes are scheduled 150 minutes per week for ten weeks. The eleventh week is evaluation week.

Courses are designated according to the following key:

B=Biblical Studies

H=Historical Studies

T=Theological Studies

E=Ethical Studies

M=Ministerial Studies

W=World Mission Studies

I=Interdisciplinary/Integrative Studies

All courses and staff assignments are subject to change without notice.

## Department of Biblical Literature and Languages (BLL)

Staff: Dianne Bergant, Robert Karris, Carolyn Osiek (Chairperson), Hayim G. Perelmuter, Donald Senior, Carroll Stuhlmueller.

### BIBLICAL STUDIES

#### **B 300:** *Old Testament Introduction*

The books and religious traditions of the Old Testament are studied against their historical and cultural background, primarily for their own sake but also for their religious and pastoral implications. Students will demonstrate an ability to interpret and explain major traditions and literary types. The course is designed not only to prepare for further indepth study of the Bible but also to enrich high school teachers and adult discussion leaders.

Bergant

Fall

Annually

#### **B 305:** *New Testament Introduction*

The writings of the New Testament will be presented in their historical, cultural, religious and sociological context. Introduction to the methodological tools employed in New Testament research and to the diverse theologies that comprise the New Testament witness to Jesus of Nazareth. Especially designed for those beginning a program of theological study or for those seeking a foundational knowledge of the New Testament for personal or professional enrichment.

Osiek/Karris/Senior

Winter

Annually

#### **B 320:** *Biblical Greek*

This course is designed to meet the needs of students who have little or no knowledge of Biblical Greek. By arrangement.

#### **B 321:** *Intermediate Greek*

By arrangement.

#### **B 325:** *Introductory Hebrew*

An introductory course for those who have not previously studied Hebrew. By arrangement.

#### **B 326:** *Intermediate Hebrew*

By arrangement.

#### **B 400:** *Pentateuch*

Pentateuchal traditions including the primeval history, patriarchs, Exodus, Sinai and wilderness wanderings are studied in the context of their literary origins and development and in the light of their importance for Old Testament religion and theology. Emphasis will be on the analysis of select passages and their applicability to contemporary doctrinal, ethical or pastoral questions.

Bergant

Winter

Annually

#### **B 405:** *Deuteronomistic History*

Deuteronomy and the deuteronomistic books of Joshua, Judges, Samuel, and Kings are studied for their theology of history and their interpretation of covenant, covenant renewal and leadership. The course will also deal with the applicability of the basic themes of this theology to pastoral situations.

Bergant

Spring

1981

**B 410: *Prophecy in Its Origin and Early Development***

Classical or Writing Prophecy as it arose within northern and southern Israel and developed in relation to the early prophetic guilds. This purifying challenge to the established religion will be studied through an analysis of literary forms and such religious motifs as remnant and day of the Lord in Amos, Yahweh-Spouse in Hosea, Jerusalem, Davidic royalty and faith in Isaiah, vocation and prayer in Jeremiah.

StuhlmueLLer

Fall

1980

**B 415: *Evolving Forms of Prophecy in Later Israel***

Key passages from Ezekiel, Deutero-Isaiah and some post-exilic prophets will be studied within the context of ancient Israel and for their value in struggling with traditions and adapting them to new theological or pastoral situations. Important for appreciating the Old Testament basis of priesthood and church, suffering, redemption and re-creation.

StuhlmueLLer

Winter

1980

**B 420: *Psalms***

Select psalms will be studied from each literary or liturgical category for an analysis of their language, form and theology. Their lasting worth to Israel, to the New Testament Church and to us will be explored. Helpful for students of liturgy and spirituality or for a review of Old Testament Religion.

StuhlmueLLer

Spring

1980

Winter

1981

**B 425: *Wisdom Literature***

Primary focus will be on such perennial themes as creation, suffering, birth and death, retribution and immortality in Job, Proverbs, Ecclesiastes, Sirach, and the Wisdom of Solomon. Wisdom theology with its emphasis on human behavior will be compared with other theologies found in the Old Testament. Attention will be given to the applicability of this theology to contemporary human development and pastoral ministry.

Bergant

Winter

1980

**B 430: *The Gospel According to Matthew***

A study of the content, structure, and major motifs of the Gospel of Matthew. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a community in transition. The course will consider the theological and ministerial relevance of Matthew's message for such questions as Church authority and ethics.

Osiek

Spring

1980

Senior

Spring

1981

**B 432: *The Gospel According to Mark***

An analysis of the entire Gospel of Mark with attention to its structure, major themes and key theological motifs. Particular emphasis will be given to the evangelist's insistence on the link between the Passion of Jesus and Christian discipleship.

Senior

Fall

1980

**B 435: *The Gospel According to Luke***

An analysis of the entire Gospel and its major theological themes. Particular attention will be given to the evangelist's role as interpreter of the Jesus tradition for a missionary community. The course will consider the theological and ministerial relevance of Luke's message for such questions as poor and rich, Church leadership and prayer.

Karris

Fall

1979

**I 439: Christology (6)**

For course description see p. 56

Senior/Hayes

Fall/Winter

1980-81

**B 440: The Gospel According to John**

The gospel will be studied according to its distinctive style and theology, its overall structure and content. Key sections will be used to highlight such major Johannine motifs as religious symbolism, sacraments, community and spirituality.

Osiek/Karris

Fall/Spring

Annually

**B 452: Pauline Theology and Writings**

The life and thought of Paul in his cultural and theological setting. Study of such Pauline motifs as law and freedom, charism and Spirit, death and resurrection, Church and apostleship — and their import for the contemporary Church.

Karris/Osiek

Fall/Spring

Annually

**B 459: The Forgotten Books: I & II Peter, Hebrews, James, Jude**

This seminar will examine several of the New Testament books sometimes neglected in discussion of early Christian thought and life. Each of these unique writings will be studied in detail in order to appreciate its theological message, literary style and the insights it may offer into the diversity of the early Church.

Senior

Winter

1981

**B 460: The Acts of the Apostles**

An analysis of the entire book of Acts and its key theological themes. Special attention will be given to Luke's purpose of upbuilding his missionary Church. The course will consider the theological and ministerial relevance of Luke's message for such questions as the role of the Holy Spirit, Baptism and confirmation, and Church leaders. (Fulfills Synoptic Gospel requirement; recommended for students in mission specialization.)

Karris

Winter

1980

**B 470: Priesthood and Religious Leadership**

Origins and evolution of the models of religious leadership in ancient Judaism (charismatic, prophetic, priestly, sapiential and royal) and in early Christianity (apostolic, prophetic, charismatic and presbyteral). Analysis of the interplay of charism and office. The significance of these models for the Church of today and tomorrow.

Osiek/Stuhlmüller

Spring

1982

**B 490: Biblical Foundations of Mission**

The attitude of the Bible towards the outside world will be investigated for direction in the world mission of the Church today. In the Old Testament special attention will be devoted to the cultural and moral interdependency of Israel with the nations as well as to such motifs as election, universal salvation and monotheism. New Testament study will focus on the mission of Jesus and its interpretation in the theologies of select Gospels, Pauline Letters and other New Testament writings.

Karris/Stuhlmüller

Winter

1980

Bergant/Karris

Spring

1981

**I 495: The Bible Exegeted and Preached: Paul**

For course description see p. 56.

Osiek/Baumer

Winter

1980

**B 518: Intertestamental Literature**

A seminar on Jewish literature from the Maccabean period to the Bar Kochba revolt. Emphasis will be placed on apocalyptic literature and the Dead Sea Scrolls as well as on the importance of these writings for understanding Christian origins and the development of the New Testament. Reading of primary sources in translation and discussion of them in their historical, cultural, and religious context. (With the consent of the instructor.)

Bergant

1981-82

**B 520: Liturgy of the Synagogue: I**

The tri-partite course on the Liturgy of the Synagogue — over a two-year period — surveys worship forms in the contemporary American Synagogue with special reference to the common thread and variations in the Jewish denominations: Orthodox, Conservative, and Reform. This first section deals with the weekly synagogue service.

Perelmuter

Fall

1979

Spring

1981

**B 521: Liturgy of the Synagogue: II**

The liturgy of the High Holy Days: Rosh Hashanah, Yom Kippur. (Text: Agnon, *Days of Awe*, Schocken).

Perelmuter

Spring

1980

**B 522: Liturgy of the Synagogue: III**

Liturgy of the pilgrim festivals: Passover, Shavuot (Pentecost), Sukkoth.

Perelmuter

Fall

1980

**B 526: Rabbinic Judaism and the Early Church**

Designed to deepen the student's understanding of the relationship of Christianity to rabbinic Judaism and to develop a capacity to interpret Jewish sources, this seminar will serve as an opportunity to examine the nature of rabbinic Judaism and the rabbinic mind through an exploration of pertinent talmudic and midrashic material.

Perelmuter

Spring

Annually

**B 527: Synagogal Preaching**

How the Word of Sacred Scripture was interpreted and communicated in the synagogue and study hall by preacher and exegete will be explored for its meaning and its impact. The various preaching types — navi, meturgeman and darshan — will be examined.

Perelmuter

Fall

1979

**B 529: Jewish Mysticism and Messianism**

A close examination of the mystical substratum of Jewish historical and religious experience through an indepth study of the messianic movements in Judaism from the talmudic period up to and including the Sabbatai Sevi. This course will trace the stream of mystical thought and experience through the examination of pertinent historical texts and source material.

Perelmuter

Spring

1981

**B 532: Faith and Suffering: The Gospel Accounts of the Death of Jesus**

This seminar will examine the Passion narratives in the four gospels to appreciate how each gospel community was able to reflect on the death of Jesus in the light of its traditions and faith experience. Participants in the seminar will use the skills of form and redaction criticism to analyze the gospel texts and to evaluate their potential for contemporary proclamation.

Senior

Spring

1981

**B 572: *Power, Sex and the New Testament***

This course will address the question: How do we find in the New Testament a basis for Christian life and decision-making, while at the same time respecting the integrity of the text and the principles of the historical-critical method? Concentration will be on issues of economic and sexual ethics and the dynamic of control.

Osiek

Winter

1981

**B 573: *Baptism, Creed, Christology in the New Testament***

The development of baptism in Christian life, faith and understanding during the N.T. period. Special attention will be paid to creedal formulations associated with the baptismal commitment and to the christological teaching of baptismal texts. Reading assignments in preparation for lectures and discussions and short written assignments. Prerequisites: basic courses in N.T.

Karris

Fall

1980

**B 576: *The Ministry of Women in the Early Church***

For a fuller understanding of the Church and its total ministry, this course will explore the variety of roles exercised by women in the early Church from the Apostolic to the Constantinian Age, with special focus on the interpretation of Pauline passages about women and the impact of the texts of contemporary thinking regarding women in ministry. Critical analysis of texts by students will be stressed.

Osiek

Spring

1980

**B 597: *Independent Study***

Content and structure by arrangement.

**B 599: *M.A. Seminar***

This course prepares students for researching and writing their M.A. thesis on biblical topics. The major focus will be methodological, directing students in the use of primary and secondary sources and in styles of exegesis. The content of the course will be determined by the specialization of the students involved in the course. While one professor guides the general orientation of the course, the expertise of the other members of the department will be called upon when necessary.

Bergant

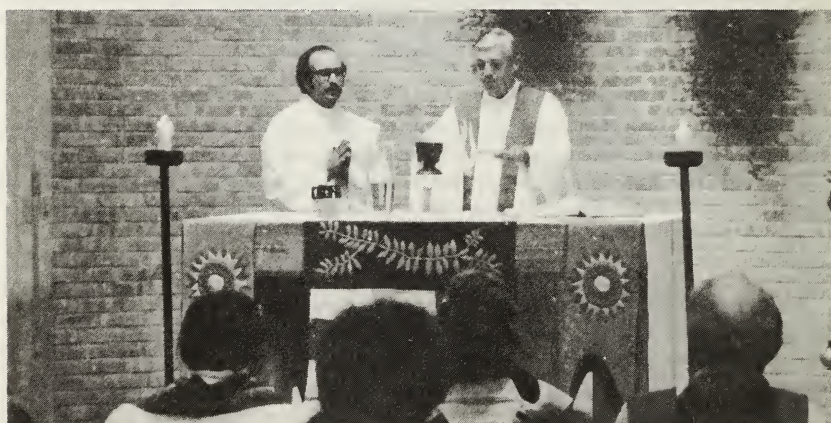
Winter

1980

Karris

Spring

1981



## Department of Historical and Doctrinal Studies (HDS)

Staff: Jerome Clifford, Raymond Diesbourg, Archimedes Fornasari, Zachary Hayes, Ralph Keifer, George Lawrence, John Linnan, Thomas Nairn, Lawrence Nemer (Chairperson), Gilbert Ostdiek, John Pawlikowski, Robert Schreiter, John Szura.

### HISTORICAL STUDIES

#### **H 300:** *Early Christianity*

The development of doctrine and practice to 450 A.D. Lecture topics will include Trinitarian dogma, the person and work of Christ, the relation between human freedom and divine grace, and the development of sacramental practice. Required readings in primary materials will concentrate on Christian life and spirituality. Reading reports and examinations.

Burns

Winter

Annually

#### **H 307:** *The Christianization of Europe*

A study of the Church's encounter with the Barbarian nations, of their conversion, and of the development of Christian life. An analysis of how the task affected Church life and thought, and of how the Church affected the world. Major consideration will be given to: Medieval Missions; Charlemagne; the Papal States; the Schism between East and West; and the development and experience of a Christian European Culture (theology, philosophy, social and political structures).

Nemer

Winter

Annually

#### **H 310:** *Christianity in the Renaissance and Reformation*

Factors influencing the breakdown of the medieval synthesis. Renaissance thought and style chiefly in relationship to the Church. Writings of the Reformers, and the position of Trent.

Nemer

Spring

Annually

#### **H 325:** *Models of Missionary Activity in the Church's History*

A survey of the variety of forms that missionary activity has taken from the Apologists in the Roman Empire to the classical image of the 19th century missionary. Some of the lecture topics will be: the monk-missionary; the imperial missionary; the Crusader-missionary; the Franciscan missionary; the Jesuit missionary; and the 19th century missionary. Readings will be done in primary and secondary sources. Reports and examination required.

Nemer

Fall

1979

#### **H 415:** *Roman Catholicism in the U.S. from the American Revolution to World War I*

This course, through lectures and readings, will study the major influences on the development of the Roman Catholic Church in the 19th and early 20th centuries, e.g. her minority status, anti-catholic bias in the mid-19th century, trusteeism in the Church, the influx of immigrants, the spread of the frontier, the Civil War, the School Controversy, the Americanist Heresy, etc.

Nemer

Winter

Annually

#### **H 422:** *19th Century Imperialism and World Mission*

A study of the Church as it encounters the new world born of the French Revolution, of how it affects and is affected by social and political considerations, of imperialism (Church and State), and of the missionary expansion in the late 19th and early 20th centuries. Major considerations will be given to: the Church's encounter with French and Italian political liberalism, with German philosophical and theological liberalism,

with English scientific and political liberalism; the Church's response to the Syllabus of Errors and Vatican I; Europe in Asia and Africa; Mission as structure; the hesitant growth of local Churches; a western Christianity in a non-western world.

Nemer

Spring

Annually

**H 423: *The Church in the U.S. Southwest***

A survey of the historical development of the Church in the U.S. Southwest, with particular emphasis upon the Mexican heritage in this process.

Diekemper

Fall

1979

**H 424: *The Church in Latin America***

A survey of the historical development of the Spanish-speaking church in South America. The roles of the Spanish Church and colonial government, the ethnic population, and other socio-political factors will be discussed.

Diekemper

Winter

1980

**H 492: *History of Christian Spirituality: The Mendicant Renewal***

The rise of the Mendicant Orders in the Church within the context of the movements of poverty and the growing orientation of religious life towards apostolate. The new image of the church they propose. Tensions and stabilization in the conventual life. Their influence on Christian spirituality. A brief view on the early history of the different Mendicant Orders.

Lozano

Spring

1981

**H 493: *History of Christian Spirituality: Modern and Contemporary***

A survey of the development of Christian spirituality from the seventeenth century onward, with special emphasis on the nineteenth and twentieth century. Particular emphasis will be given to the spirituality underlying the foundation of many religious communities in that period, and the origins of the liturgical, biblical and lay movements which prepared the way for Vatican II and contemporary understandings of spirituality.

Lozano

Spring

1980

## THEOLOGICAL STUDIES

**T 300: *Structures of Religious Experience: The Primitive Traditions***

A study of the structures of myth, sacred time and space, ritual and magic, rites of passage, and shamanism as means of experiencing the sacred in self and society. Emphasis will be placed on the concrete manifestation of these structures in a number of so-called primitive societies.

Schreiter

Fall

1980

**T 301: *Structures of Religious Experience: The Great Traditions***

A study of the structures of sacred time and space, ritual, asceticism, meditation and mysticism as a means for experiencing the sacred in self and society. Emphasis will be placed on the concrete manifestations of these structures in the world religions.

Schreiter

Fall

1979

**T 305: *Psychology and Religion***

A study of some of the basic sources in psychology as they relate to the study of religion and practice of ministry. Attention will be given to the role of psychology in understanding religious experience and the place of psychology in the pastoral practice of the minister.

Payne

Winter

1980

**T 325: Introduction to Theology**

A consideration of the nature, sources, and methods of theology worked out from a study of several case-histories. Special emphasis on the historical revelation in Christianity and the developing awareness of the faith-community in relation to shifting horizons.

Hayes/Linnan

Fall/Winter

Annually

**T 350: Basic Principles of Catholic Worship**

An introduction to the Catholic heritage of liturgical and sacramental worship. Survey of classic patterns of liturgical prayer and the Catholic tradition of reflection on sacraments. Introduction to contemporary concerns about liturgical prayer and current issues in sacramental theology. Attention will be given to questions of liturgical planning and praxis.

Keifer/Ostdiek

Winter/Spring

Annually

**T 400: Readings in the History of Religions**

A guided reading and discussion course for those students wanting a general background in one or more religions, and for those students wishing an in-depth study of a particular religious tradition. Some emphasis will be placed upon confronting one's own tradition with those traditions studied.

Schreiter

By arrangement

**T 430: The Problem of God and Contemporary Society**

An analysis of why God has become problematic for contemporary society is followed by a critical review of representative Christian attempts to respond to this problem. The course seeks to help the student evaluate his or her own religious experience and respond intelligently to modern man's problem of God.

Hays/Linnan/Szura

Fall

Annually

**T 431: Culture and the Experience of God**

An investigation of the Western Christian response to God, and of the challenges and possibilities which various cultural experiences bring to forming a Christian understanding of God. The meaning of monotheism and polytheism, as well as problems of grace and the absence of God will be discussed.

Pero

Spring

Annually

**T 435: Origins and Eschatology**

A study of the Christian symbols concerning human origins, the world and evil; a correlative investigation of finality and eschatological symbolism.

Hayes

Spring

Annually

**T 436: Origins and Ends in Mythic Consciousness**

An exploration of the symbolization process of origins, the problem of evil, death and the collective endtime in Christian and other selected religious traditions.

Schreiter

Spring

Annually

**I 439: Christology (6)**

For course description see p. 56.

Hayes/Senior

Fall/Winter

1980-81

**T 440: Christology**

A critical review of Scriptural and traditional interpretations of Incarnation and Salvation in an effort to arrive at an articulation of what Jesus Christ and redemption mean for contemporary man.

Hayes

Winter

1980

**T 441: Christology and Cultures**

A critical review of the development of understandings of Jesus and salvation in the Christian tradition, and their implications in a cross-cultural context. Special attention is given to models of incarnation and salvation, universal claims about Jesus within a religious pluralism, and the question of the ethnic Christ.

Schreiter

Winter

Annually

**T 445: Theology of the Church**

A study of the origins of the Church; the relation of the Kingdom to the Church; the basic images and themes in Scripture and tradition; the development of ecclesiastical office; and the relation of the Church to the world, especially in relation to the socio-political situation of "Third World" countries.

Linnan

Spring

Annually

**T 446: The Missionary Dynamics of the Church**

In the light of the contemporary questioning of "the missions," this course will try to determine why the Church by her very nature must be missionary, what this mission means, how "necessary" it is in the plan of salvation, and how it is to be carried out in our modern, post-colonial world.

Linnan

Winter

Annually

**T 450: Theology of the Eucharist**

A study of the scriptural origins and historical development of the eucharistic liturgy, with particular emphasis on the eucharistic prayer. Theological reflection on the meaning of eucharist in light of the above and of contemporary discussion. Consideration of current questions, e.g., ecumenical questions of intercommunion and eucharistic ministry.

Keifer/Ostdiek

Fall/Winter

Annually

**T 455: Initiation**

Beginning with the story of conversion/initiation as told in literary and personal accounts and in liturgical text (the Lenten Lectionary and the Rites of Initiation), this course moves to biblical, liturgical, and theological reflection on the experience and sacraments of Christian initiation.

Keifer/Ostdiek

Fall/Winter

1979-80

Fall

1980

**T 492: Mystical Theology**

A study of texts of the Western Medieval tradition of mystical theology in the light of typologies of religious experience. The course will emphasize the writings of Pseudo-Dionysius, Bernard of Clairvaux, Richard of St. Victor, Bonaventure, Meister Eckhart, and Nicholas of Cusa. Prerequisite: the basic course on God.

Hayes

Spring

1981

**T 493: The Experience of God in Teresa of Avila and John of the Cross**

A study of the mysticism of the Spanish Carmelites, Teresa of Avila and John of the Cross. After an overview of the cultural and spiritual context and the body of their writings, their respective understanding of the nature and stages of mystical experience will be analyzed and compared. Requirements include a short report on at least one work of Teresa or John.

Lozano

Winter

1980

**T 496: East-West Spiritualities: From Challenge to Integration**

This course is an in-depth study of the main sources of eastern spiritualities (Hindu, Confucian, Taoist, Buddhist, Shinto, Maoist). Their inner relationship to new currents of

Christian spirituality is explored, not only from a critical but also from a pastoral and liturgical point of view.

Spae Spring 1980

**T 505: *Constructing Local Theologies***

A seminar exploring the methodological issues in constructing theologies in local churches. The religio-cultural situation of the Central Andes of Peru, along with the pastoral programs in operation there, will provide the context for exploration of methodology and analysis. Students will be expected to prepare a project in the theology of their own cultural area. Consent of one of the instructors is required for admission.

Ranly/Schreiter Winter 1980

**T 520: *Theology of Karl Rahner***

A study of the philosophical orientation of Rahner and its implications in his theological writings.

Hayes 1981-82

**T 540: *Theology of the Trinity***

A study of Trinitarian thought in Christian tradition focusing on Augustine, Bonaventure, and Aquinas. Requirement for admission: T 430 or equivalent.

Hayes Fall 1979

**T 544: *Method in Theology***

This seminar will study the role of method in theology with particular attention given to the assumptions that enter into a theological method. The work of John Henry Newman will be used to illustrate dimensions of theological method.

Linnan Winter 1981

**T 545: *Special Questions in Ecclesiology***

A seminar considering in greater detail certain aspects of the theology of Church which are of particular interest to contemporary theology and ministry. Among the issues which might be included are: authority in the Church, doctrinal development, personal and institutional relationships in the Church, forms of ministry, and major ecclesiological themes. Choice of issues is determined by interest of students in the seminar.

Linnan Fall 1979

**T 550: *Area Studies in Worship***

An advanced seminar in select areas of liturgy and worship designed to enable students to work on topics of personal interest within a seminar structure. An overall topical focus, such as symbol and ritual, rhythms of liturgical prayer, liturgical catechesis, etc., will be announced and negotiated prior to registration for the term. Admission by permission of instructor.

Keifer/Ostdiek Fall/Spring Annually

**T 566: *Christology of St. Bonaventure***

A study of the Bonaventurian style of Christology, developing the relation between Christology, Trinitarian theology, and the theology of man. The course will work from several Christological sermons and relate these to Bonaventure's larger works. Requirement for admission: T 440 or equivalent.

Hayes Fall 1980

## ETHICAL STUDIES

### **E 370: *Introduction to Moral Theology***

This course is intended for students who have no systematic approach to moral theology. The stress here will be the basic principles guiding human action and attitude, in so far as they are compatible with the essentials of Christian tradition and suitable for facilitating conscience formation and decision-making, in the face of modern conflicts and problems.

Diesbourg/Staff	Winter	Annually
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### **E 374: *Introduction to Catholic Social Teaching***

This course will analyze the major social encyclicals of the 20th century as well as the documents on social justice from the II Vatican Council and the 1971 Roman Synod. Brief consideration will also be given to the history of social involvement by the American Catholic Church.

Fornasari	Spring	1980
Staff	Fall	1980

### **E 375: *Theological Foundations of Social Ethics***

An exploration of the theological sources which have informed, and the theological grounds which serve to justify, a variety of perspectives on social justice. Attention will be given to foundational texts in the Roman Catholic and Protestant traditions, and to the ways in which these texts influence contemporary writing in social ethics.

Lawrence	Fall	1979
	Spring	1981

### **E 379: *The Virtue Approach to Moral Theology***

The role of virtue has been prominent in traditional Catholic moral theology. It has recently suffered an eclipse, while some in the Protestant tradition have evidenced a new interest in it. These trends will be evaluated against a study of the meaning of virtue in tradition, of the renewed interest in it, of its significance for the meaning of moral theology, and of the criticisms that can be brought to bear. The virtues included here are the theological and cardinal virtues, and the virtues of religion, piety and fidelity.

Nairn/Staff	Spring	Annually
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### **E 401: *Theological Assessment of Contrasting Human Rights Traditions (CCTS)***

A critical assessment of the complementarity and contrast of American civil religion's focus on personal civil rights and of the focus of Marxist forms of liberation theologies on social and economic rights, from biblical and theological perspectives. The course will be taught by an ecumenical faculty team related to the Faith and Order Commission of the National Council of Churches.

Pawlikowski/Staff	Spring	1980
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### **E 470: *The Formation of Conscience***

A study on the various levels of conscience, their development and interrelation, and their influence on ethical decision-making. We will discuss some basic theories of moral development, e.g., the theories of Erikson and Kohlberg, and consider their ethical implications. We will look at how the development of conscience is connected to the discovery of self. In light of our research, each student will be expected to examine his/her own development of conscience and decision-making process so as to better understand and assist, in the ministerial setting, this vital area of Christian life: the formation of conscience.

Diesbourg	Spring	1980
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**E 474: *The Church and Ethics***

The course will take up the issue of the relations between doctrines of the Church and perspectives on Christian life and action. While initial attention will be given to classic texts, the primary concentration will be on writing since Vatican II.

Lawrence Fall 1980

**E 478: *Organizing for Social Ministry***

Students will be exposed to the basics of researching and developing an action response to a specific social issue of their own choosing. They will be asked to make their research available to the larger community and try to secure support for their action response among CTU students and faculty and/or outside persons. The course will also include an introduction to persons and groups working in social ministry as well as reflection on the theology and parameters of social involvement by the Church/minister.

Pawlikowski Winter 1981

**E 480: *Love and Justice***

This course will examine two fundamental notions in Christian ethics. The purpose of the course is to analyze, compare and assess critically the claims of both, as well as their interaction, in contemporary theological and ethical texts.

Lawrence Spring 1980

**E 481: *Sexual Ethics for the Christian***

This offering treats sexuality and sexual behavior in the unmarried Christian. It intends to develop the kind of pastoral attitudes that will serve to guide Christian people, both in the development of attitude toward sexuality and positions toward sexual conduct, including premarital sex and homosexuality.

Nairn Fall 1979

**E 482: *Medical Ethics***

This course attempts to relate the traditional concerns of medical ethics, including that of abortion, with such current issues as providing for and safe-guarding patient rights, computing the moment of death, genetic counseling and bio-ethics as it looms on the horizon.

Clifford Winter 1980

**E 484: *Divorce and Remarriage***

Divorce will be studied against a broad theological background, with the focus on its moral implications. Scripture and Church tradition will be given special attention. Ecumenical concerns in the Orthodox and Protestant traditions will be included. The main concern of this study will be the Catholic position on divorce and remarriage. The attempt will be made to fashion a viable pastoral response to the divorce trend, that will meet both the legitimate expectations of pastors and laity and theological considerations, especially by comparing ideals with experience. The student will be expected to account for these facets of the issue in articulating a pastoral position.

Staff Winter 1981

**E 487: *The Ethical Dimensions of Marxist Humanism***

The course aims at introducing the student to the way in which the problem of man is set up and resolved in marxist thought and praxis. It will study the way in which marxism conceives, in theory and practice, a) the objective foundations of man's possibilities, b) the epistemological bases for the understanding of man and of human praxis, and c) the main thought categories and socio-political structures through which a human and humanizing praxis can be realized. While based on the texts of the founders of marxism, the course will also trace the main variations which have developed in

marxism throughout its history and which are relevant in the present situation in Europe, Asia, Latin American and Africa.

Fornasari

Winter

1980

**E 488: *Marxist Humanism and Christian Faith***

The course will study the problem of the acculturation of the Christian faith within the marxist cultural and political context. The point of departure will be the study of possible relations between the content of Christian hope about man and its justification with the content of marxist hope about man and its justification. To do this the course will try to answer two questions: a) what are the challenges that marxist humanism brings to a Christian concept and praxis about man; b) what challenges can a renewed Christian theology and praxis bring to marxist humanism? The course will study key concepts and fundamental socio-political structures of marxism, approaching them genetically and comparatively with correspondent concepts and structures in which Christian theology and praxis has been expressed in western Christianity, in view of disclosing their eventual capacity to become cultural expression of Christian faith and praxis.

Fornasari

Winter

1981

**E 489: *Introduction to Jewish Ethics***

The course will acquaint students with biblical and rabbinic ethics and how they compare to New Testament ethics. Attention will also be given to the works of a select number of modern Jewish ethical thinkers such as Martin Buber and Abraham Heschel. The final part of the course will briefly examine the ethical implications of certain issues in the contemporary Christian-Jewish dialogue, antisemitism among them.

Pawlowski

1981-82

**E 489: *The Church's Peace Ministry: Issues and Perspectives (CCTS)***

What can the churches contribute to world peace? What understandings of world peace might guide religious thought and action toward a world without war? What theological and political standards are involved in setting limits and determining priorities for peace activities? How can the concern for world peace become a regular part of ministry at every level of Church life? Eight Chicago-area seminary faculty including the instructors of this course have met regularly as the curriculum development task force of the World Without War Council—Midwest to design a course addressing these questions. The course is expected to treat such topics as: the global political conditions for peace; the means and limits of citizen action for peace in the United States, with special emphasis on the role of the churches; and the theological basis for, and meanings of, the issues of global politics and citizen action.

Pawlowski/Staff

Spring

1980

**E 490: *Christian Ethics and the Just War Tradition***

A treatment of a series of historical texts on the problem of warfare, and contemporary applications and reinterpretations of their arguments. The course aims at 1) exploring a long tradition of moral argument central to the history of Christian ethics, and 2) discerning and explicating some problems intrinsic to moral argument, e.g., the problems of authority, theological justification, and the bearing of circumstances on moral judgment.

Lawrence

Winter

1980

**E 501: *Eastern Thought Patterns and Western Christianity***

An investigation of ways of reconciling Eastern and Western forms of spirituality. Among the topics to be discussed are: the impact of the emergence of China on Western thought patterns, the Buddhist-Christian dialogue, and the role of ethical issues in Eastern and Western spirituality.

Spae

Spring

1981

**E 505: Social Theory and Christian Ethics**

The dialogue between theological convictions and images of the good society has been a continuing one throughout the Christian centuries. The course is an exploration of issues in that discussion as it has been exemplified during the twentieth century, particularly since Troeltsch's *Social Teachings*. Emphasis will be placed on significant texts by both Roman Catholics and Protestants in the United States.

Lawrence Winter 1980

**E 541: World Poverty, Development, Liberation**

An investigation and assessment of the division of the world into rich and poor countries. Poverty, development and liberation will be studied as socio-political phenomena. The responsibility of Christian individuals and communities with regard to this situation will provide the focus for the course.

Fornasari Fall 1979

**E 570: Theology of Revolution**

An examination of various definitions of revolution as they have emerged in the classical Western revolutions. An extended look at current revolutionary theology as it has emerged from Latin American sources. Course requirements: Participation in class discussion, take home exam or term paper of about 20 pages.

Pawlikowski Winter 1980

**E 571: Theological Reflections on Socialism and Democracy**

The major principles of social organization in Western democracy and various forms of socialism will be discussed in the light of theological and ethical concerns. Special consideration will be given to such themes as the relationship between the human person and community, the varying definitions of freedom and the nature of class struggle.

Pawlikowski 1981-82

**E 577: Ethics and United States Foreign Policy**

After a brief overview of forces that have shaped the various trends in American foreign policy, the course will examine several important issues in current debates about foreign policy today. These will include human rights and foreign policy, intervention in other countries, foreign aid vs. development, food and foreign policy. The course will also treat various viewpoints from ethicists as to how the conduct of foreign policy can be made more moral in tone.

Pawlikowski Fall 1980

**E 580: The Theology and Ethics of Christian Marriage**

This is an interdisciplinary study offering an overview of marriage in terms of its rich Christian tradition (Scripture, the Fathers and liturgical rites) and also attempting to systematize this material in view of reaching ethical decisions that are sensitive to such modern problems as divorce, contraception and new styles of marital relationship.

Clifford Fall 1979

**E 590: Contemporary Social Problems**

An examination from a theological and ethical perspective of several key problems in contemporary global society. Special attention will be given to technological, ecological, food and population developments insofar as they impact upon current Christian responsibility for world society.

Pawlikowski Spring 1981

**E 597: Independent Study**

Content and structure by arrangement.



### **Department of Christian Mission and Ministry (CMM)**

Staff: Claude-Marie Barbour, Fred Baumer (Chairperson), John Boberg, Thomas Doyle, Charles Faso, Ralph Keifer, John Lozano, Jeanette Lucinio, Robert Mallonee, Thomas More Newbold, Charles Payne, Alphonse Spilly, John Szura.

### **MINISTERIAL STUDIES**

#### **M 380-385-390: *Basic Ministry Practicum***

The student engages in supervised ministry in year-long placement focusing on ministry to individuals. Pastoral reflection groups at CTU deal with the identity and skills of one who ministers in the name of the Church. Workshops in communication skills and cross-cultural awareness are part of the year's experience. This required core experience is recommended for a first year M.Div. student at CTU. (Approval of one's religious community or CMM department required).

Staff

Fall/Winter/Spring

Annually

#### **M 400: *The Sources of Pastoral Psychology***

This course is neither an introduction to bibliography nor a survey, but an exercise in the reading of and working with the principal sources of pastoral psychology, as found in Freud, Jung, and the originators of the more contemporary human potential movement.

Szura

1981-82

**M 405: Basic Types of Pastoral Counseling**

A basic introduction to the principles, methods, and techniques of pastoral counseling. Characteristics of an effective counseling relationship; the initial interview and assessment; and use of referral are some areas discussed. Considerable time is spent outside of class developing counseling skills and techniques by taping reality practice role play with peers and in evaluation sessions with the instructors. Limited enrollment (15). Audio-visual fee.

Mallonee/Payne

Fall/Winter/Spring

Annually

**M 406: Practicum in Basic Types of Pastoral Counseling**

A prerequisite for this offering is M 405 or equivalent. The course is a practicum, with emphasis in the practicum on reality practice role-play, relative to specific types of pastoral counseling situations. Followup is offered in the form of evaluation sessions. Verbatim reports will also be required, and evaluation will be given in both individual and group sessions. Audio-visual fee.

Mallonee

Spring

1980

**M 410: Spiritual Direction**

This course will aim at reaching a consensus on the basic criteria and principles to be followed in spiritual direction. After a rapid historical overview, the course will focus on certain topics: the leading Spirit and human leadership, director's qualities, director versus personal responsibility, knowing the personality, discerning the spirits, interpreting the events of life, difference between spiritual direction and counseling. Students will be requested to write their own conclusions in order to prepare a final discussion.

Lozano

Fall

1980

**M 411: Theology of Spiritual Growth**

A basic course on Christian Spirituality where the main concepts are placed in a dynamic perspective: The Christian discovery of growth as a key dimension of human existence, entailing a biblical point of departure and an examination of interaction between biblical and hellenistic non-Christian spiritualities. Growing in the Church; the communitarian dimension. The origin of the Christian itinerary to God and different descriptions of this journey. Aspects of growth: religious, ethical, psychic. Factors of growth: the sacraments and asceticism; a critical appraisal of Christian asceticism relative to origin and meaning. Growing through crises. Prayer and ministry as related to personal growth. A final paper, based either on research or on reflection on personal experience, will be required.

Lozano

Fall

1980

**M 412: Theology and Forms of Prayer**

Aim: To help students understand their own prayer life, to improve in it and to help others. After an initial study on prayer in the New Testament, the course will offer an exposition of the different forms of Christian prayer (liturgical, private, ways of mental prayer, devotions in popular piety) considering their development in history and in different cultural situations.

Lozano

Fall

1979

**M 415: Ministerial Spirituality**

A theological reflection on the interaction between personal growth and ministry. A preliminary look at the biblical tradition of the Servant of the Lord, to better determine the idea of ministry in its spiritual implications. N.T. Diakonia and commitment to the Church as a source of spirituality: preaching, leading prayer, healing, sharing. Tensions: prayer and activity, factors of growth and of alienation. The unifying role of faith, hope, love. Suffering in ministry. Experiencing the movements of the Spirit.

Lozano

Winter

1981

**M 417: Theology of Religious Life**

Starting from the common calling to Discipleship, a key concept in the Gospels, this course will examine the variety of Christian vocations in their specific relationship to the Church, to the world; the charisms proper to religious life: celibacy, solitude-community; the history and meaning of the commitments (can vows be evangelical? Are perpetual commitments possible?)

Lozano	Fall	1980
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**M 420: Legal Aspects of the Sacraments**

A survey of present canonical prescriptions, conciliar norms and current practical application of legislation regarding the administration and reception of the sacraments. Particular emphasis on matrimonial law and practice.

Staff	Fall/Spring	1979-80
	Winter	1981

**M 421: Church and Structure: Theology of Law**

A study of ecclesiological thought and attempts to concretize the theory, particularly in legal structure. The course involves historical survey, as well as examination of the contemporary tensions between theory and structure. Treats theory and practical problems of interpretation of law in the contemporary Church.

Doyle	Winter	1980
Staff	Fall/Spring	1980-81

**M 430: Pastoral Care in the Church**

An introductory course using lectures, discussions, structured exercises, as case studies to explore: what is pastoral care; its history, dynamics, techniques, and context. Special emphasis is placed on the person of the minister, his/her assumptive world, self concept and the impact of these on their capacity to care. Open to first year students.

Mallonee	Fall	1979
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**M 450: Preaching as Verbal Communication**

This is a first course for those who are to preach. The seminar and practicum will help each student discover his/her own communication skills in the oral reading and preaching of the Word of God. These skills are then put into practice by a process of experimentation and exercise. Since each student enters the seminar at a different level of competence and experience, this first course encourages a variety of preaching styles. Each student has the opportunity to use video-tape and preach before outside groups. Limited enrollment (5 per section). Audio-visual fee.

Baumer	Fall/Winter	Annually
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**M 451: Witness Preaching**

A seminar and practicum designed as a first course in preaching. It provides a theological perspective for developing one's personal abilities for proclaiming the Gospel. Audio-visual fee.

Burke	Spring	1980
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**M 454: Reading and Interpreting the Word of God**

This seminar will focus on the types of literature found in the Bible. The practicum will then explore how each type can best be proclaimed in public. Each participant will be given personal attention to develop reading skills. Audio-visual fee.

Staff	Winter	1980
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**M 463: Resources in Religious Education**

A series of workshops devoted to catechetical resources, planning and teaching methods, and catechist formation for pre-birth/pre-baptism catechesis for parents; pre-

school/young child catechesis; sacramental preparation; youth, young adult, adult and senior citizen ongoing faith formation and catechesis. Each workshop provides an assessment of available materials and teaching methods. Attention will be given to ways of setting up programs, recruitment of catechists and catechist aides. Workshops are biweekly over the fall and winter quarters.

Lucinio	Fall/Winter	Annually
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**M 480-481-482: Advanced Ministry Practicum: Religious Education**

Lucinio	Fall/Winter/Spring	Annually
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**M 483-484-485: Advanced Ministry Practicum: Spirituality**

Lozano	Fall/Winter/Spring	Annually
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**M 486-487-488: Advanced Ministry Practicum: Worship**

Keifer	Fall/Winter/Spring	Annually
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**M 489-490-491: Advanced Ministry Practicum: Community Development**

Boberg	Fall/Winter/Spring	1980-81
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**M 492-493-494: Advanced Ministry Practicum: Social Justice**

Szura	Fall/Winter/Spring	Annually
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The student selects an area of concentration from those listed above and works all three quarters of one year in a supervised ministry placement focusing on that area of concentration. CTU professors guide the student through the writing of a pastoral case history, which describes a pastoral intervention at the ministry site. One concomitant course or equivalent workshops are required during the year. The CMM department recommends that this required practicum be taken in the third year of M.Div. study. (Approval of one's religious community or CMM department required).

**M 495: Clinical Pastoral Education (6)**

By arrangement with the M.Div. Director.

**M 497: Pastoral Internship (6)**

A two-quarter pastoral internship for priests, deacons, and non-ordained ministers under the guidance of qualified supervisors. The internship begins with a workshop in which the interns and supervisors together plan and contract for the goals, tasks, and methods of evaluation of the intern experience. There is a regular schedule of reports to and evaluation by the supervisor and CTU M.Div. Director during the course of the program. By arrangement with the M.Div. Director.

**M 505: Advanced Practicum in Pastoral Counseling**

Prerequisite: M 405, or equivalent. The practicum requires enrollment for all three quarters. It consists of live counseling of high school students, with ongoing supervision on a weekly basis. By arrangement with the staff. Audio-visual fee.

**M 506: Advanced Seminar in Pastoral Counseling**

Prerequisites: 1) M 405 or equivalent, 2) student is already in an ongoing counseling relationship. The students will present their counseling practice to the seminar using tapes, verbatims, case reports. Reading will be assigned relevant to the cases. Enrollment limited (6). Prior consent of instructor required for admission. Audio-visual fee.

Mallonee	1981-82
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**M 517: Ministry of Reconciliation**

This is an interdisciplinary offering integrating the theological, interpersonal, moral, canonical and liturgical dimensions of the ministry of reconciliation. It is designed to help the student move toward competency in the Church's ministry of reconciliation,

whether this be in the context of the sacrament of reconciliation itself, or in other ministerial roles. The structure of the course includes lectures, readings and a practicum. It is open to 3rd and 4th year students. Audio-visual fee.

Staff Winter Annually

**M 518: Worship Practicum**

This seminar and series of lab sessions (not held during class time) will help the candidate for ordination to the priesthood develop a celebration style for sacramental worship, especially Eucharist. Audio-visual fee.

Staff Spring Annually

**M 519: Rhythms of Liturgical Prayer**

An examination of the structures, spiritualities, and cultural contexts of the communal prayer of Christians outside of sacramental celebration. The relation of common prayer to the celebration of the Word, to time and season, and to diverse roles in the life of the Church. Special question: what is the future of common prayer in the Church?

Keifer Spring 1981

**M 551: Developing Insight for Preaching the Good News**

A seminar and practicum in preaching intended to help each participant search the Scriptures to find a personal expression of the good news of Jesus Christ. Advanced students only. Audio-visual fee.

Burke Spring 1980

**M 592: Religious Values in Effective Personal Leadership**

A 16-week action program in the dynamics of developing personal and ministerial leadership within the context of Judaeo-Christian values. Besides the development of positive attitudes and self-motivation, this course enables participants to translate into action internalized values through the process of self-evaluation, value clarification, goal setting, and personal plan of action. Weekly discussions and monthly workshops. Audio-visual fee.

Spilly Winter Annually

**M 597: Independent Study**

Content and structure by arrangement.

## WORLD MISSION STUDIES

**W 430: Cultural Orientation**

A guided reading course open only to CTU students engaged in CCTS I 560: Cross-Cultural Communication. The course provides guided reading in the social, historical, political and religious background of the country for which the student is preparing.

Staff Spring Annually

**W 440: Christianity in World History: the Question of Prophecy Today**

To provide a basis for discussion this seminar will first scrutinize Arend Th. Van Leeuwen's hypothesis on the development of Western civilization and its consequences for the contemporary mission of the Church. Once this theory is understood and critiqued, the course will examine how Old Testament prophecy relates to a prophetic stance in today's world. Particular attention will be given to the question: is the "prophet" today a maker of history or a witness to transcendence?

Boberg 1981-82

**W 445: Cross-Cultural Dynamics in the Appropriation of Faith**

This seminar will explore some of the key issues involved in the appropriation of faith, both from the point of view of the appropriating subject and from the point of view of one who seeks to facilitate this appropriation in others. The interpretative dimension of this process, including the complex cross-cultural aspects of some situations, as well as the "praxis" dimension will be emphasized. To this end Paolo Freire's pedagogy will be especially studied and evaluated.

Boberg

Winter

1981

**W 446: Initiatory Rites and Christian Initiation**

This course will include a review of initiatory rites in traditional societies, their nature, function and significance, with special consideration of Jung's theory of the collective unconscious and the realization of self, and finally the study of the ritual of death and rebirth found both in traditional initiatory rites and in the sacraments of Christian initiation. African Churches which have used the concept and practice of initiatory rites in the preparation, liturgy and celebration of the sacraments of Christian initiation will be used as illustrations.

Barbour

Winter

1981

**W 497: Mission Integration Seminar**

This seminar is limited to students returning from a cross-cultural program. Building on their recent experience and present reenculturation process, this seminar will help the participants to recognize the particular dynamics of the reenculturation process and through group support and critique to use these dynamics in integrating and further developing their Christian commitment, ministerial identity, and missionary formation.

Barbour

Fall/Winter

Annually

**W 530: Research Seminar in Area Studies**

Individually guided reading program in the history and culture of specific countries, as well as their present social, economic and religious situation.

Boberg/Staff

Spring

Annually

**W 535: Development of the Christian Community**

After a brief survey of the biblical/theological basis, this seminar type course emphasizes the sociological factors that bear on the process of Christian community formation and its relationship to community development on the socio-economic plane.

Boberg

Fall

1980

**W 537: Independent Churches and Church Contextualization in Africa**

This course will include an introductory review of how Western Christianity has expanded throughout Africa, and of the origins of missionary churches. From this perspective will be examined the phenomenon of the rapid expansion of Independent Churches and Messianic movements breaking away or growing apart from Western missionary churches. A study of the African Christian doctrine and practices developed by these emerging churches and their significance will help us to understand the process of contextualization throughout Africa, with particular attention given to the case study of a church in Southern Africa in the process of contextualization.

Barbour

Fall

Annually

**W 545: Cultural Anthropology**

Introduction to essential concepts of cultural anthropology with application to missionary work. A reading course by arrangement with staff.

**W 563: Religious Education in Cross-Cultural Perspective**

Research seminar in religious educational systems among Black, Latino, and Native American children with 1) inquiry into the traditional religious educational systems offered to White children and its impact on minority children; 2) focus on a minority church which has developed or is in the process of developing a minority educational system, and study of the uniqueness of this process; 3) identification and assessment of minority religious educational model(s) which can be instrumental to guiding further research in this area. (Limited to students with previous experience in religious education and in cross-cultural ministry, or with consent of instructor).

Barbour

Winter

1980

**W 597: Independent Study**

Content and structure by arrangement.

**INTERDISCIPLINARY/INTEGRATIVE STUDIES****I 415: M.T.S. Colloquium**

A colloquium designed to help beginning M.T.S. students integrate past experience and give focus to their M.T.S. study.

Staff

Fall

Annually

**I 439: Christology (6)**

A two-quarter, team-taught course on the mystery of Christ. The first quarter will concentrate on the problems of Christology in the New Testament. The second quarter will treat the development of Christology in the history of Conciliar theology and in systematic theology. Enrollment for two quarters mandatory: 3 credits per quarter (applicable to CTU M.Div. synoptic and doctrinal requirements).

Hayes/Senior

Fall/Winter

1980-81

**I 444: Priesthood in the Roman Catholic Tradition**

This course will concentrate on the origin, history and developing nature of the priesthood and on the theological bases for the various models of priesthood in Roman Catholicism. Particular attention will be given to how history and theology affect conceptions of priestly identity and role in the Church today.

Linnan

Spring

1980

**I 455: Worship/Pastoral Care Intensive**

A series of four interdisciplinary, weekend intensives focusing on particular areas of the ministry of worship in a large context of pastoral care. Themes for the four intensives: 1) ministry to married Christians; 2) ministry to sick and dying Christians; 3) ministry and ministries; 4) liturgical catechesis. Dates for the four weekends (all day Friday, Saturday morning) to be announced. Organizational meeting at the beginning of the term. Open to advanced students in ministry programs Audio-visual fee.

Staff

Winter

Annually

**I 495: The Bible Exegeted and Preached: Paul**

Key passages and major themes of the Pauline writings will be analyzed in order to understand Paul's theology and its potential for contemporary proclamation. One-half of the time will be given to student preaching of three biblical homilies based on the texts under discussion. Some lab session outside of class will be required. Limited to 15 students, preferably with background in public speaking. With approval of professors (may be applicable to CTU preaching requirements and Pauline requirement). Audio-visual fee.

Baumer/Osiek

Winter

1980

**I 551: From Bible Text to Homily Text**

This advanced seminar and practicum will use the lectionary text as the starting point for biblical preaching. These readings will be studies in the context of major themes of spirituality in the New Testament and how this spirituality can be communicated in preaching within a three-year liturgical cycle. Some preaching experience required. Enrollment limited to 15. Audio-visual fee.

Baumer/Osiek

1981-82

**I 560: Cross-Cultural Communication (CCTS)**

The course has a double major thrust which will serve the needs and goals of a wide variety of students. On the one hand, it will give high priority to those students who desire to work or study in another cultural environment and will help them acquire beginning levels of competence for effective communication in cultures and sub-cultures other than their own. At the same time, the concentration will provide a wider range of students the opportunity to experience in a unique way the cultural assumptions and limits of their theological thinking, and to lay the foundation for a broader international, interracial and ecumenical understanding, concern and commitment both in their theological education as well as in their further ministry.

Barbour/Boberg/Staff

Spring

Annually

**I 592: Colloquium on Lay Ministry**

A colloquium exploring the issues surrounding the emerging roles of lay people in ministry in the Roman Catholic Church. Participants will draw on their own experience and help-focus the issues through reading and discussion. Open only to CTU degree candidates with permission of the instructor.

Monroe

Fall/Winter/Spring

Annually

**I 595: Heritage Colloquium**

This is an offering for M.Div. candidates toward the end of their course of studies. Conducted in seminar style, it depends in part on peer evaluation of a paper that addresses the Christian heritage. This colloquium is designed to facilitate the writing and completion of this paper in an organized manner, so as to fulfill a major requirement for the professional resume. It is an interdisciplinary enterprise both by reason of the scope of the heritage paper to be written and by reason of the composition of faculty participation.

Staff

Spring

Annually

**COURSE OFFERINGS IN WORLD MISSION\***

- B 490:** Biblical Foundations of Mission
- H 302:** The Early Expansion of Christianity
- H 307:** The Christianization of Europe
- H 325:** Models of Missionary Activity in the Church's History
- H 422:** 19th Century Imperialism and World Mission
- H 423:** The Church in the U.S. Southwest
- H 424:** The Church in Latin America
- T 300:** Structures of Religious Experience: The Primitive Traditions
- T 301:** Structures of Religious Experience: The Great Traditions
- T 400:** Readings in the History of Religions
- T 431:** Culture and the Experience of God
- T 436:** Eschatology and Eschatologies
- T 441:** Christology and Cultures
- T 446:** Missionary Dynamics of the Church
- T 496:** East-West Spiritualities: From Challenge to Integration

- T 505: Constructing Local Theologies
- E 374: Introduction to Catholic Social Teaching
- E 375: Theological Foundations of Social Ethics
- E 401: Theological Assessment of Contrasting Human Right Traditions (CCTS)
- E 487: The Ethical Dimension of Marxist Humanism
- E 488: Marxist Humanism and Christian Faith
- E 489: The Church's Peace Ministry (CCTS)
- E 501: Eastern Thought Patterns and Western Christianity
- E 570: Theology of Revolution
- E 571: Theological Reflections on Socialism and Democracy
- M 519: Rhythms of Liturgical Prayer
- M 592: Religious Values in Effective Personal Leadership
- W 430: Cultural Orientation
- W 440: Christianity in World History: the Question of Prophecy Today
- W 445: Cross-Cultural Dynamics in the Appropriation of Faith
- W 446: Initiatory Rites and Christian Initiation
- W 497: Mission Integration Seminar
- W 530: Research Seminar in Area Studies
- W 535: Development of Christian Community
- W 537: Independent Churches and Church Contextualization in Africa
- W 545: Cultural Anthropology
- W 563: Religious Education in Cross-Cultural Perspective
- W 597: Independent Study
- I 560: Cross-Cultural Communication (CCTS)

\*Courses of other Cluster Schools which can be taken as part of the Program are to be found in the current CCTS *Announcements*.



*Rockefeller Chapel, The University of Chicago, location of several sessions of a conference co-sponsored by Catholic Theological Union, Jesuit School of Theology at Chicago and the University on "The University and Change in the Catholic World". Featured speakers at the October, 1978 conference included Hans Kung, Juan Luis Segundo, S.J., Sargent Shriver, and Bishop Joseph Francis, S.V.D.*

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Rev. Lawrence Craig, Audy Juvenile Home, Chicago

Rev. James Creighton, S.J., University of Chicago Hospitals, Chicago

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Rev. John Enright, Epiphany Church, Chicago

Sr. Marita Enright, O.P., CCD Youth Ministry Division, Chicago

Rev. Adrian Fischer, O.F.M., Corpus Christi Church, Chicago

Sr. Juli Flanagan, Mercy Hospital, Chicago

Rev. Robert Gehring, St. Mary's Church, East Chicago, Indiana

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1978-79

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Regina Ragan, Hazelcrest, Illinois; B.A., Tolentine College  
Michael Rasicci, M.S.C., Akron, Ohio; B.A., Allentown College  
Dennis Rausch, S.V.D., Billings, Montana; B.A., Divine Word College  
Mary Gabriel Roeder, S.S.N.D., Baltimore, Maryland; A.B., College of Notre Dame of  
Maryland  
Douglas Shaw, S.V.D., Oakland, California; B.S.L., Georgetown University  
Edward Stith, Akron, Ohio; B.A., St. Joseph's College; M.S.W., Loyola University  
Michael Nessibu Taffesse, Addis Ababa, Ethiopia; Dip.Theol., St. Paul's Seminary;  
M.T.S., Garrett-Evangelical Theological Seminary  
Mark Tardiff, P.I.M.E., Richmond, Michigan; A.B., University of Detroit  
Thomas Tebbe, St. Louis, Missouri; B.A. Divine Word College  
Jacinta van Winkel, Ladies of Bethany, Gibsonia, Pennsylvania; B.A., Hoogveld In-  
stituut; M.Ed., Boston College  
Paul Wadell, C.P., Louisville, Kentucky; B.A., Bellarmine College; M.Div., Catholic  
Theological Union  
James White, Chicago, Illinois; A.B., University of Illinois  
Clarence Williams, C.P.P.S., Tuscaloosa, Alabama; B.A., St. Joseph's College; M.Div.,  
Catholic Theological Union  
Cedric Wilson, O.S.A., Chicago, Illinois; B.A., DePaul University; M.Div., Catholic  
Theological Union  
Judith Wood, S.S.J., Lorain, Ohio; A.B., Ursuline College

## M.T.S. PROGRAM

Warren Arnold, Chicago, Illinois; Roosevelt University  
Helen Dillon, O.P., Drexel Hill, Pennsylvania; B.A., Siena Heights College; M.A., Uni-  
versity of Detroit

John Fraser, Loggieville, N.B., Canada; B.A., St. Thomas University; B.Th., Université de Laval  
 John Grace, S.C.J., Chicago, Illinois; B.S., Loyola University  
 Judith Ann Heble, O.S.B., Atwood, Kansas; B.A., College of St. Francis; M.Ed., Loyola University  
 Cathy Katoski, O.S.F., Waterloo, Iowa; B.A., Briar Cliff College  
 Mary Cathernine Keene, O.P., Santa Claus, Indiana; B.S., St. Mary-of-the-Woods College; M.S., University of Illinois  
 Dolores Nicosia, Chicago, Illinois; A.B., Marycrest College; M.M., Ph.D., Northwestern University  
 Joanne Peters, O.P., Grosse Pointe Woods, Michigan; B.S., Siena Heights College  
 Rosemary Rafter, S.P., Bloomington, Illinois; B.S., St. Mary-of-the-Woods College; M.S., Indiana State University  
 Mary Le Roy Rowland, S.S.N.D., Chicago, Illinois; B.A., Mount Mary College; M.Ed., DePaul University  
 Janelle Sevier, S.N.D., Baton Rouge, Louisiana; A.B., Emmanuel College  
 Donald Steck, O.Praem., De Pere, Wisconsin; B.A., St. Norbert College  
 Kathleen Sullivan-Stewart, Oak Park, Illinois; B.A., Rosary College  
 Maxine Teipen, S.P., Indianapolis, Indiana; B.A., St. Mary-of-the-Woods College; M.B.A., University of Notre Dame  
 Miriam Young, O.P., Lexington, Illinois; B.A., Rosary College; M.A., Teachers College, Columbia University  
 Marguerite Zralek, O.P., Chicago, Illinois; B.S., Edgewood College; M.A., University of Nebraska; M.A., St. Xavier College

## CERTIFICATE PROGRAM

Janet Boyle, Whiting, Indiana; B.A. Rosary College; M.S.L.S., University of Illinois  
 Julia Hickey, O.S.U., Elkhart, Illinois; B.A., Sangamon State University  
 Wes Rehwoldt, O.S.A., Farmington Hills, Michigan; B.A., Villanova University  
 Beth Rindler, O.S.F., New Weston, Ohio; B.S., University of Dayton; M.S., Wayne State University  
 Vivian Sabelhaus, S.C.N., Tell City, Indiana; B.S., M.A., Spaulding College  
 James Sullivan, C.S.C., Evergreen Park, Illinois; A.B., M.A., University of Notre Dame; M.Ed., Spaulding College; Ed.D., Indiana University  
 Frederick Taggart, O.S.A., Detroit, Michigan; B.A., M.A., Villanova University; M.S., University of Notre Dame

## SPECIAL STUDENTS

Gretchen Berg, O.S.P., Excelsior, Minnesota; Ph.D., Catholic University of America  
 Marcus Bishay, Cairo, Egypt; Dip., Higher Institute of Education, Cairo; Higher Institute of Coptic Studies  
 Jane Boyer, Peru, Illinois; B.A., California State College  
 Therese Del Genio, S.N.D., Chicago, Illinois; B.A., Edgecliff College  
 Jeanette Dul, Chicago, Illinois; B.S., Loyola University; M.A., DePaul University  
 Ignatius Eckelkamp, O.F.M., Cleveland, Ohio; B.S., Our Lady of the Angels Seminary  
 Brice Edwards, C.P., Niagara Falls, New York; B.A., Saint Michael's College  
 Rose Cecile Espinos, S.S.N.D., Whiting, Indiana; B.A., Mount Mary College; M.A., Case-Western Reserve University  
 DePaul Genska, O.F.M., Syracuse, New York; B.A., St. Bonaventure University  
 Mary Ellen Gevelinger, O.P., Verona, Wisconsin; B.A., Rosary College; M.A., Mundelein College

James Gibson, C.R., Oak Park, Illinois; A.B., St. Louis University  
 Erik Hart, C.P., Union City, New Jersey; B.A., Saint Michael's College  
 Maurus Hawickhorst, O.F.M., Tentopolis, Illinois; B.A., Our Lady of the Angels Seminary  
 George Ellen Holmgren, C.S.J., LaGrange, Illinois; B.A., M.A., Rosary College  
 Joan Kalchbrenner, R.H.S.J., Chicago, Illinois; B.S.N., Marillac College  
 Ellen Kalenberg, S.L.W., Titusville, Florida; B.A., Marillac College  
 Rita Keegan, M.M., Villa Park, Illinois; B.A., Rosary College  
 Linda Ann Kletke, Chicago, Illinois; B.A., University of Illinois; M.S., Chicago State University  
 Dorothy Kramer, O.S.F., Bode, Iowa; B.A., Briar Cliff College; M.A., Aquinas College  
 Danilo Lago, S.X., Caldonio, Italy; S.T.B., Universita Pontificia Urbaniana  
 Rita Lavin, Chicago, Illinois; B.A., Marquette University  
 Francis Lovatin, C.S., Verona, Italy; Sacred Heart Seminary  
 Alice McMahon, Oak Park, Illinois; B.A., Barat College  
 Thomas Martin, O.S.A., Chicago, Illinois; B.A., Tolentine College; M.A., DePaul University  
 John O'Flaherty, O.S.A., Chicago, Illinois; B.A., M.S., Villanova University  
 Mary Carol Pereyra, M.M., Merion, Pennsylvania; B.Ed., Maryknoll Teachers College  
 Susan Perez, Oak Park, Illinois; B.A., Wisconsin State University  
 Marilyn Power, Oak Park, Illinois; B.A., Rosary College  
 Arturo Salcedo Palacios, S.V.D., Guadalajara, Mexico; L.Th., Universidad Iberoamericana  
 Patricia Sherer, Lake Forest, Illinois; B.A., Barat College  
 Peter Silvester, S.V.D., Phoenix, Arizona; Dip.Theol., Saint Paul's National Seminary  
 Sharon Sowa, Highland, Indiana; B.A., Calumet College  
 Ann Taft, C.S.J., Bradford, Massachusetts; A.B., Regis College; M.A.T., Salem State College  
 Virginia Tennyson, O.P., River Forest, Illinois; B.A., Rosary College; M.A., University of Illinois  
 Elizabeth Thunte, O.S.F., Ossian, Iowa; B.A., Briar Cliff College  
 Patricia Anne Thomason, Oak Park, Illinois; B.S., Loyola University  
 Dilecta Thometz, S.S.N.D., Sun City, Arizona; B.A., Mount Mary College  
 James Urbanic, C.P.P.S., Akron, Ohio; A.B., M.A., University of Dayton; M.Div., Saint Louis University  
 Susan Weeks, O.P., Chicago, Illinois; B.A., Wayne State University  
 Richard Wilga, C.M.F., Chicago, Illinois; B.S., Indiana State College  
 Donna Marie Woodson, O.S.F., Jacksonville, Illinois; B.S., Saint Louis University

## SUMMARY OF ENROLLMENT

M.Div. Candidates	194
M.A. Candidates	68*
M.T.S. Candidates	17
Certificate Program	7
Special Students	40
Total Enrollment	315
Number of religious communities represented	42
Number of states in the U.S. represented	32
Number of countries represented	15

\*A small number of students are enrolled in both the M.Div. and M.A. programs. These students are counted only once in the Summary of Enrollment.





**CATHOLIC THEOLOGICAL UNION AT CHICAGO**

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